The Christian Century

PUBLISHED WEEKLY

How to Resettle a Refugee

By Roland Elliott

Second Thoughts on Guatemala

By Carleton Beals

Disarmament: The Final Test

An Editorial

DECEMBER 8, 1954

In This Issue

ROLAND ELLIOTT

is director of immigration services of the department of Church World Service of the National Council of Churches. He studied at the University of Illinois, the University of Colorado, Teachers' College, New York, and Westminster College, Cambridge, England. He was identified with the student Christian movement for several years and was once editor of the *Intercollegian*. In 1936 he became executive secretary of the student division of the National Council of the Y.M.C.A. During the Second World War he was secretary of World Student Relief. Mr. Elliott has been connected with Church World Service since 1949. His home is in Marlboro, N. H. His office address is in care of Church World Service, 215 Fourth Ave., New York 10, N. Y.

CARLETON BEALS

is the author of five books and coauthor of another. He studied at the University of California and Columbia University, and also at universities in Madrid, Rome and Mexico. For many years he served as a correspondent for North American papers in Latin America, Spain, Italy and North Africa. His latest previous article in The Christian Century appeared in the issue of June 23. It dealt with the conditions which were then leading to the overthrow of the Arbenz government in Guatemala.

ALFRED P. KLAUSLER

a clergyman of the Lutheran Church—Missouri Synod, is assistant pastor of St. Philip's Lutheran Church, Chicago, editor of the *Walther League Messenger*, and a member of the advisory board of his denomination's Human Relations Association of America. Two articles by him have appeared in The Christian Century—one on the film *Martin Luther* (Oct. 21, 1953) and "When Racial Tensions Flare" (Jan. 6), a study of the race riots at the Trumbull Park public housing development on Chicago's south side.

Contents

EDITORIAL

Editorial Paragraphs 1483
The Ultimate Test 1485

SIMEON STYLITES

Take Plato Christmas Shopping with You 1487

CONTRIBUTED ARTICLES

How to Resettle a Refugee, by Roland Elliott 1488
Second Thoughts on Guatemala, by Carleton Beals 1490

BOOKS 1492

CORRESPONDENCE 1493

NEWS OF THE CHRISTIAN WORLD

Lutheran Synodical Conference 1495
Indianapolis 1495
Pittsburgh 1496
London 1498
Arizona 1500
Laymen's Retreat ... 1501
Baltimore 1502

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
CECELIA C. GAUL, *Copy Editor*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

John W. Abbott (New Haven, Conn.)
Gertrude L. Apel (Seattle)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
William Dinwoodie (Cleveland)
Nathanael M. Guptill (Boston)
Wendell Q. Halverson (Chicago)
Edgar C. Hanford (Cincinnati)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
W. E. McCormack (San Francisco)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reisig (Washington, D. C.)
W. W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
Norman Temme (Omaha)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W.Va.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
Marshall Wingfield (Memphis)
Sue Comstock Adams (Korea)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Thomas S. Goslin (Buenos Aires)
Walter H. Griswold (Hawaii)
E. Gueron (Turkey)
Frank Hanlin (Australia)
K. E. Jordt Jörgensen (Scandinavia)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
George E. Owen (The Philippines)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Howard Schomer (France)
Winburn T. Thomas (Indonesia)
Robert B. Tillman (World Council)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1954 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Dec. 12. Universal Bible Sunday.
Dec. 12. Chicago Sunday Evening Club; Benjamin E. Mays, speaker.
Dec. 13-15. Methodist Negro College Presidents Meeting, Nashville.
Dec. 14. Institute for Religious and Social Studies, Jewish Theological Seminary, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Stringfellow Barr, John Herman Randall, Jr., Henry Hartfield, speakers.
Dec. 14-16. National Council of Churches Joint Department of Stewardship and Benevolence Semiannual Meeting, Springfield, Ohio.
Dec. 14-16. National Lutheran Council Conference on Mobility (Division of American Missions), Detroit.
Dec. 19. Chicago Sunday Evening Club; Christmas Oratorio and Devotional Service; Charles W. Brashares, speaker.
Dec. 25. Christmas Day.
Dec. 26. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 29-30. Evangelical Theological Society 6th Annual Meeting, Shelton College, Ringwood, N. J.
Jan. 2. Chicago Sunday Evening Club; Herbert Gezork, speaker.
Jan. 2-7. Religious Radio-TV Workshop (N.C.C. Broadcasting and Film Commission), St. Louis.
Jan. 2-9. Universal Week of Prayer.
Jan. 4. Institute for Religious and Social Studies, New York city; Cyril C. Richardson, John Herman Randall, Jr., Edward Davison, speakers.
Jan. 4-5. N.C.C. Broadcasting and Film Commission Annual Meeting, New York city.
Jan. 6. N.C.C. Division of Foreign Missions Africa Committee Meeting, New York city.
Jan. 8-10. Association of Methodist Theological Schools Meeting, Cincinnati, Ohio.
Jan. 9. Chicago Sunday Evening Club; Louis H. Evans, speaker.
Jan. 9-14. Religious Radio-TV Workshop (N.C.C. Broadcasting and Film Commission), Denver.
Jan. 10-11. National Association of Methodist Schools and Colleges Meeting, Cincinnati, Ohio.
Jan. 10-13. American Baptist Convention General Council, Green Lake, Wis.
Jan. 11. Institute for Religious and Social Studies, New York city; Scott Buchanan, Abraham J. Heschel, John E. Smith, speakers.
Jan. 12-13. A.M.E. Zion Church Bishops' Meeting.
Jan. 16-22. Church and Economic Life Week.
Jan. 17-18. American Baptist Convention Woman's Home Mission Society Meeting, New York city.
Jan. 18. American Baptist Convention Ministers and Missionaries Benefit Board Meeting, New York city.
Jan. 18. Institute for Religious and Social Studies, New York city; Cornelius Krusé, Abraham J. Heschel, William Y. Tindall, speakers.
Jan. 18-19. American Baptist Convention Home and Foreign Mission Society Board Meetings, New York city.
Jan. 18-19. Disciples Orientation Conference for Ministers and Their Wives, Indianapolis, Ind.
Jan. 19-28. Stewardship Institutes (N.C.C. Joint Department of Stewardship and Benevolence), Michigan.
Jan. 24-27. Ohio Pastors' Convention.
Jan. 24-30. Youth for Christ International 2nd Annual Winter Conference, Boca Raton, Fla.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, DECEMBER 8, 1954 NUMBER 49

EDITORIAL

The Fight for Christmas

FROM EVERY QUARTER of the nation reports are coming of the many ways in which Americans are pushing the effort to "put Christ back into Christmas." Evidently the national conscience responds to the appeal to emphasize the religious nature of the festival, while subordinating what have become its more blatant commercial features. One of the most interesting aspects of this trend is its support by merchants. In city after city it is the chamber of commerce or some other association of businessmen which has led in this attempt to rescue the season from the hucksters. A new development this year which merits national attention is taking place in Washington. There the traditional lighting of a tree on the White House grounds on Christmas Eve has been superseded by a "Christmas Pageant of Peace" which will be opened by President Eisenhower on Friday of next week. On a great stage built in the area between the White House and the Washington monument, whose settings will represent various parts of the nativity story, Protestant and Roman Catholic religious services and carol singing will be conducted at many hours daily until Epiphany. Thus it is hoped to make the holiday celebration in the national capital a twenty-day season of religious dedication. The struggle to free the American Christmas from the blight of the dollar sign is not yet won. Perhaps it never will be fully won, the relation between Christmas sales and commercial prosperity being what it is. But the community tone at Christmastime is markedly improving, and if the churches persevere they can insure that it will improve a great deal more.

Kremlin Zags Again On Religion

ONCE MORE the chiefs of Russia's Communist party have reversed policy on religion. Early last summer, as Donald A. Lowrie pointed out in an article in our November 10 issue, the party press in the Soviet Union opened up a full-scale attack. Apparently, the virtual truce between the churches and the atheistic government, which had existed ever since Stalin adopted it as a war measure, was now to be abandoned, and the aggressive antireligious campaign of the prewar period resumed. Evidently too many zealous party members jumped to that conclusion too zealously, for the central committee of the party has now issued an order directing that all interference with church activities shall end and that nothing shall be said or done by antireligious propagandists to wound the feelings of clergy or believers. The decree is signed by Nikita S. Khrushchev, who is rapidly emerging as the party's most powerful figure in matters of domestic policy. It bears a title reminiscent of the decree in which Stalin reversed party policy on the collectivization of agriculture: "On mistakes in carrying out scientific atheistic propaganda among the population." There is, of course, no intimation that the Communist government is abandoning its traditional Marxist rejection of religion, but there is to be a return to the normal processes of education in the schools to rear a Soviet population from which, in the course of another generation or so, this particular "superstition" will have been eliminated. "Instead of conducting systematic and painstaking work on natural, scientific knowledge and the ideological struggle against religion," complains the party directive, "the individual newspapers and some lecturers permit themselves to make insulting attacks against the clergy and those who perform religious rites." Because these "can only lead to strengthening and even intensification of religious prejudices among the people," they must stop. Evidently the Russian church's support of the government is not to be without reward.

Is There Something Wrong with Milk?

PREMIER MENDÈS-FRANCE has gone home to face what may prove to be the most dangerous onslaught so far unleashed against his ministry. The press is unanimous in testifying to the deep impression he made while in this country. Nevertheless, when the premier took off for his return flight across the Atlantic it was with full knowledge that he might soon be tossed out of office. On what issue? German rearmament? The Saar? North Africa? Honest calculation and collection of French income taxes? No, none of these. Mendès-France faces the fight of his parliamentary life because he has dared challenge the alcohol lobby, which is by far the most powerful special interest in French politics. The influence of the makers of wine and stronger beverages penetrates all French parties, not excluding the Communist. Mendès-France, however, believes that the future of his country depends on a revival of its own internal resources, human as well as material, with a concomitant abandonment of the habit of falling back on handouts from abroad—especially from the United States. He thinks that the potentialities are all there in France to restore that country to its former greatness. But he believes that a first step toward that end must be the rescue of France from the debilitation of its working force

by alcohol. A trained economist, he quotes figures to show that France loses more economic strength from the ravages of alcoholism than any other country in the world. So he has initiated a few mild reforms—bars to stay closed between 5 a.m. and 10 a.m., and for one day out of seven; less alcoholic content in some drinks; some limitations on liquor advertising; some increases in taxes for liquor manufacturers and sellers. He has also appealed to French factory workers to drink water or milk instead of wine while on the job. For that, the French liquor interests are out to get him, and a large part of the American press refers to his personal habit of milk-drinking as well as to his effort to sober up French workers with the amused contempt customarily reserved for crackpots. Why? What's the matter with milk? Or would Americans prefer to have a France of boozily unproductive workers coming year after year for help to stave off economic collapse?

Anglican Assembly Debates Episcopal Appointments

OUR FRIENDS in the Church of England have had another go at trying to free their bishops and deans from political control without at the same time giving up the perquisites of establishment. As usual, they ran into trouble and had to settle for a resolution which said far less than its supporters felt. It's the old problem of eating one's cake and still having it—and the solution is as elusive for an ancient church as it is for any child at a Christmas party. The question came up again this year at the annual Church Assembly, which is the governing body of the Church of England when Parliament isn't governing it. There was much disquiet at the practice of having bishops and deans named by the sovereign on nomination by the prime minister. In practice this has meant that the top-ranking clerics of the Church of England—assuming that they have all been appointed since 1916—have been selected by a Baptist, a Presbyterian, an agnostic, a Unitarian and only three Anglicans. (Disciples will dispute the designation of David Lloyd George as a Baptist, but let that pass.) A resolution asked that ecclesiastical appointments be taken from the prime minister and given to the clergy on the privy council, namely, the two archbishops and the Bishop of London. But it was objected that if this were done that dreadful fate, disestablishment, might follow. So a substitute resolution was adopted which merely said that "the present procedure for submitting advice to the sovereign is open to objection and should be modified," without suggesting how it should be modified. Thus the Church Assembly sought to escape the logical consequences of its natural and proper desire to choose its own bishops. Some day, if that desire generates sufficient spiritual force, it will acknowledge and accept those consequences.

Hold Parliament Final Voice In Norwegian Theology

ENGLAND is not the only country where an established Protestant church is having trouble with its state relationships. Consider the case of Norway. The Anglican church is disturbed over the extent to which its ecclesiastical order shall be politically fashioned, but the Norwegian church is agitated over the extent to which its doctrine shall be politically determined! The trouble in Norway, as our readers know, has arisen over the charge that a bishop of the established church, Kristian Schjelderup of Hamar, was untrue to his vows when he declared that the Christian gospel of love did not permit him to believe in a doctrine of endless punishment in hell for sinners. (See the Century for January 13, February 3 and March 10.) Norway's leading fundamentalist theologian—who did not seem at all disturbed by the fact that he had just confessed to having falsified his income tax returns for ten years—demanded that the government dismiss Bishop Schjelderup for heresy. The government appealed to the bishops and theologians to tell it what heresy on this matter is, and got conflicting replies. But the one which seemed to be accepted by the cabinet's minister of church affairs, written by Professor Castberg of Oslo, held that the king should be the ultimate source of orthodoxy, and that in defining its standards the monarch need not consult either bishops or theologians. Bishop Eivind Berggrav entered the argument at that point with a pamphlet, *Contra Castberg*. Now a parliamentary committee has reported that, while ordinarily such questions should be settled within the church itself, "the government [i.e., parliament] in some cases will have to take action in confessional matters to decide what can be taught within the confessional church." This will hardly end the argument. But what a dilemma it creates for the Church of Norway—establishment at the price of having its doctrine ultimately fixed either by king or by parliament!

Temperance Organizations Too Easily Satisfied

FOUR WEEKS AGO we told of the protest by a number of temperance organizations against Vice-President Nixon's appointment of Robert L. King as his administrative assistant. Mr. King, who is to take this position with the opening of the 84th Congress next month, according to the announcement from the vice-president's office is to "handle considerable legislative matters." In a Senate so closely divided that the vice-president may be casting innumerable decisive votes, Mr. King's appointment seemed a matter of more than ordinary moment, for he goes to his government post from a position as vice-president and general manager of the Southern Comfort Distillery of St. Louis. When the temperance bodies protested, we called their protest justified. Now, however, we have a letter from a bishop who heads one of the largest of the denominational temperance boards telling us that "the reason for our protest is eliminated." We see in the press similar assurances credited to other temperance organizations. Why this sudden change of tone? Because Mr. Nixon has written a form letter—apparently the same letter went to all the protesters—attesting Mr. King's high personal character and saying that he has resigned his position at the distillery "where he was simply an officer-employee" without any financial interest other than his salary. We presume that Mr. King is as estimable a gentleman as Mr. Nixon says he is. We are sure he has resigned, for that is the usual procedure when men leave corporation for government posts. But we have also noticed, as have all attentive Americans,

that men who resign corporation posts have a way of returning to those same or similar posts when their service at Washington ends. It is the mind-set of a distillery general manager which matters in a case such as this, not whether at the moment he is or is not general managing. And the temperance organizations that have been so easily silenced by the vice-president's letter lay themselves open to the suspicion either that they are naive on the facts of political life, or that they really didn't care very much about the matter in the first place.

He Believed in the Parish Ministry

HENRY SLOANE COFFIN had been emeritus for nearly ten years when he died on Thanksgiving Day at the age of 77. Ordinarily, limitations of space preclude editorial comment on retired church leaders. Their work has long been done and their merits long acknowledged. But there was one aspect of Dr. Coffin's memorable career which deserves special mention. This was the decision he made when he became president of Union Theological Seminary to guide that school back to a perception that its fundamental task was the preparation of parish ministers and that the minister of a Protestant church needs to know how to preach. When Dr. Coffin took the reins at Union that great seminary was in danger of drifting into a second-hand relation to the churches. Located as it is alongside Columbia University and Teachers College, the seminary was equipping more and more men with advanced degrees to teach the men who would assume the responsibilities of parishes, but fewer and fewer who felt called to undertake that ministry themselves. The typical Union graduate was becoming a professor or a research scholar, or sometimes a junior board executive. Dr. Coffin changed all that. He believed that the distinguished faculty at Union, which he expanded and strengthened, could be counted on to supply the church with the scholars and teachers and administrators it assuredly needs. But he produced an atmosphere which made the school first of all a center for the training of pastors and preachers. The change brought an access of new energy to Union; its healthy influence may be traced today in thriving parishes across the country and overseas. Henry Sloane Coffin made many different contributions to the enlargement of American church life, but this rediscovery of the primary purpose of a theological seminary was, we think, the most important of all.

Conscience and Party Regularity

SEVEN LABOR members of Parliament have been expelled from their party for defying instructions on the vote to endorse the treaties authorizing the armament of West Germany. Six of them are pacifists. When Sir Anthony Eden brought the treaties before Parliament, the Labor party's leaders, knowing how divided its membership is on the wisdom of this policy, instructed their members not to vote either way. The government thereby obtained an easy majority, but the conspicuous feature of the voting was the large number of abstentions. However, one Labor member voted for arming Germany and six against. These six defended their action on grounds of conscience. All seven have now had "the party whip withdrawn," which is the British phrase meaning that they are no longer recognized as Labor members but must sit in Parliament as independents. This action shows how much stronger the bonds of party regularity are in Britain than in this country. But it also reflects the diminishing moral vigor of British Labor. The Labor party was born and grew to vigor on impulses which were as much moral as economic or political. In the days when it was winning the right to challenge the Tories as the champion of the working people of the United Kingdom, Labor was more a crusade than just another political party. Now, however, the party is showing signs of age. It has tasted office and the disappointments which come when promises fail of fulfillment. Party controls are in the hands of men of much the same type as those who run most of the old-line craft unions in this country. Conscience means little to them when party discipline is involved, for they regard discipline as the means to return to power. The problem presented the Labor party by the recalcitrant pacifists is as old as Sophocles. Mr. Attlee and his colleagues in the party's "shadow cabinet" will be fortunate if, in their demand for discipline, they do not find themselves playing the Creon role to the pacifists' Antigone.

The Ultimate Test

THANKSGIVING 1954 found Americans placing at the top of their reasons for gratitude the fact that this country is not at war. According to Mr. Gallup's persistent pollsters, peace led the list of answers with 57 per cent when his interviewers asked: "What do you think the people of this country have the most to be thankful for this year?" This is remarkable, for the other 43 per cent of replies ranged over all the other possible reasons for thankfulness. When the interviewers asked the same people for what they as individuals were most thankful, the same 57 per cent replied, "Good health, being alive."

It seemed to puzzle the pollsters that the answers differed, but it need not puzzle us. The conviction is widespread and growing that peace for the nation and survival for the individual—just "being alive"—go together.

I

Not only is there reason for gratitude in the fact that war is not in progress, except in desultory flare-ups around Formosa or Israel, but also in an improvement in the international outlook and temper. Sir Winston Churchill recently said that "we might even find ourselves in a few years moving along a broad, smooth causeway of peace and plenty, instead of roaming and peering around the rim of hell." Such guarded optimism comes from the improved situation in France, which seems about ready to take long strides forward under the leadership of Mendès-France; in the stronger possibilities of an amicable agreement between France and Germany; in the new identification of British statesmanship with the future development of the Continent.

The more conciliatory line being taken by Russia is also encouraging, although it raises so many doubts that the recent words of the *Manchester Guardian* define the general reaction: "To see a steady improvement in the international outlook makes one almost uncomfortable. It is such an unfamiliar experience. One dare not rejoice too freely for fear of being mistaken. Yet since August, the change has been quite astonishing—so much so that we are bound to consider whether some adjustment in attitudes toward foreign policy may not before long be needed." Russia in recent months has opened doors in the iron curtain to scores of delegations and has softened some aspects of its exploitation of its satellites. Its leaders have revealed a greatly improved attitude toward the United States and other countries, in the United Nations and outside.

We might as well admit that recently the situation in the United States has also become more conducive to peace. The elements in the Pentagon and in the Senate whose policies, whether admittedly or not, are in reality war policies, are having their troubles. Senator Knowland breathes fire and brimstone, but ignites very few of his colleagues. Senator McCarthy is compelled to forget foreign affairs while he fights with his back to the wall against deserved censure by his fellow senators. Admiral Radford is kept in check by the National Security Council. On the other hand, the positive leadership assumed by this country in its atoms-for-peace program is helping to create a new atmosphere. The tone adopted in crises in which we must speak out firmly, such as the shooting down of our plane by Russians north of Japan or the imprisonment of 13 Americans captured in Korea by the Chinese, is stern but not provocative.

In addition, a part of the American press now appears ready at least to admit the possibility of a peaceful liquidation of the cold war. An example is *Life,* probably the most widely read weekly in American journalism. In its leading editorial on November 22, after surveying the "new situation which evidently will be with us for some time," *Life* described the H-bomb stalemate and the necessity to guard against Communist exploitation of political decay, economic stagnation and racial hatred. But *Life* then went on to say: "It may well be that, for the moment, the struggle for the world, and men's minds, is shifting away from one of mere military might to one of economic and political rivalry. If we are to meet that test, we must make bigger plans by far than any yet undertaken and move extremely fast." This could be the opening for a radical change in our foreign policy, the first intimation of what may come in President Eisenhower's speech opening the new Congress.

These plans, as *Life* conceives them, should do away with colonialism. They should initiate a concerted movement for world economic expansion, not only developing underdeveloped areas but striving to raise the level of world prosperity. They should improve race relations in this country to such an extent that our colored people would become missionaries of democracy to the colored majority in the world. *Life* concludes: "This sort of battle, being political and economic, is more hopeful than the prospects of a major military one. But it calls for far greater flexibility and more brilliant planning. The only answer to the 'genial reappraisal' [by the Communists] is to keep our powder dry, our ears open to genuine talk of peace and our minds alive to the vast dimensions of the problem." Such a conclusion indicates that *Life,* like the statesmen of East and West, has done some reappraising.

II

It must be recorded with gratitude that President Eisenhower has committed a large part of his personal and official influence to the improvement of international relations. While he has found it easier to curb the fire-eaters in the Pentagon than to keep a tight rein on the nationalistic firebrands in the Senate, he nevertheless has stopped the war in Korea, vetoed armed intervention in Indo-China, checked the zeal of President Rhee for a march to the Yalu, and refused to follow Generalissimo Chiang from the offshore islands to the mainland of China. He launched the atoms-for-peace plan and is following through by supplying fissionable material for international use. His public statements and actions are conciliatory, not belligerent. He has the air of a man who is determined to use his high office to advance the general welfare of the United States by advancing the welfare of mankind.

On the other hand, the President has a line beyond which he will not go. Where that line is was brought out in his Washington press conference on November 23, when Lawrence Fernsworth, by request of The Christian Century, asked Mr. Eisenhower's views on some of the actions taken by the international affairs section of the Second World Assembly of Churches. The President was told that these actions (1) asked statesmen "to refrain from words and actions that are designed to inflame enmity and hatred" and so release the world from "a state of perpetual tension"; (2) called for "reconciliation in a Christian spirit with potential enemy countries and 'a conviction that it is possible for nations and people to live together in a divided world' "; (3) asked for "universal enforceable disarmament through the United Nations" and (4) elimination and prohibition of atomic and hydrogen bombs and other weapons of mass destruction and a rule that nations are to carry on experimentation with such weapons on their own national territories or by international agreement. Said Mr. Fernsworth: "The Christian Century feels that the Christian world is anxious to know the President's views on these questions."

In his reply, President Eisenhower said he would not attempt to reply in detail—though we gratefully acknowledge that he gave this paper's questions far more time than any other topic at that press conference—but that he thought the principle of "Keep your head in the clouds and your feet on the ground" a good one to follow. As reported at length on page 12 of the November 24 *New York Times,* he said the founders of this country believed that "men were endowed by some supernatural force with certain rights," so our civilization is based on religious belief and conviction. In the indirect discourse required when reporting what the President says at a press conference, the *Times* thus quotes Mr. Eisenhower: "If that was so, then of course all of these ideals for which this Christian paper, Christian Century, was struggling was something that had to animate us. We had to think about them, we had to live with them, but we must not forget also that man wasn't made up entirely of noble qualities and the ennobling virtues that sent

him doing his duty for his fellow man." Because of selfish, greedy and ignoble qualities "we had to be strong and we were going to be strong . . . Let us not try again to find peace in the world by ourselves disarming and being weak and unready."

III

In seizing on the question of disarmament, the President applied the ultimate test to our foreign policy and to the improved outlook for peace. That test is disarmament. It is appropriate and right that we should hail even the slightest improvement in the international atmosphere, and leave no doubt where our hopes lie. But our hopes will remain hopes, to be clearly distinguished from realities, not only until disarmament is possible but until it is achieved. We regret that the President did not take a little more time to discuss the World Council Assembly's exact phrasing, for every word is important: "Universal enforceable disarmament through the United Nations."

There should be no mistake about it. Universal enforceable disarmament is the goal of all honest striving for peace. Every release of international tension, every new course of common action for the betterment of the human situation, every program for social and racial justice, every step toward freedom, will find its fulfillment in the ancient ideal of beating swords into plowshares and spears into pruning hooks. The Second Assembly made it clear that the churches expect the United Nations to play the central role in the achievement of disarmament, but was equally clear that disarmament—universal and enforceable—is what we seek. We measure the sickness or recovery of the world by our distance from this goal.

The emergence of new weapons and means of destruction increases the urgency of disarmament, but makes it more difficult. Man's success in breaking into the energies hitherto locked in the atom has greatly increased the peril under which all life on the planet, including human life, stands. Peacetime uses of fissionable material can quickly be converted to use for war, and no system of inspection or enforcement of agreements can eliminate the possibility that it will be outwitted. This is true of all modern industrial development as well. An automobile factory can be converted to making tanks, a fertilizer factory to making death-dealing chemicals.

This does not mean that we cannot disarm even if we desire to do so. It means that disarmament must be pushed beyond the United Nations, beyond congresses and parliaments, to the inner consciousness of every individual on earth. It means that we must recognize that hatred carries with it guilt for murder, as Jesus said it did; that the attitude of every person contributes life or death to the world. It lays on every opinion-making agency, from the afternoon tea party to the greatest newspapers, a heavy responsibility to do justly and to love mercy and to walk humbly with God. It requires that we get busy, on a hitherto unprecedented scale and speed, clearing away a jungle growth of colonialism and racism so that we can open the door of freedom from misery, ignorance and preventable disease to the whole world. Judged by the ultimate test of disarmament, we have a very long road to travel to peace and survival. That being the case, we had better rise and start moving.

Take Plato Christmas Shopping with You

EDITOR THE CHRISTIAN CENTURY:

SIR: What makes me sure that Plato will be a good companion on a Christmas shopping trip is his record of a stroll through the market place at Athens. This record is not in one of his dialogues but in a monologue. At any rate, he reported, "I love to walk through the market place and see the things on sale. It makes me happy to see so many things I do not want."

So, you see, he would be an ideal companion! And the days before Christmas are an ideal time for rejoicing gaily over the infinite variety of things you do not want, including many things, very expensive, which no one but a stark imbecile could want.

Let me add to your Christmas joy with a few notes on a stroll which I took—not along Market Street; I am too lazy for that—but through the advertising pages of two slick paper magazines, the *New Yorker* and *Vogue* for December. It was a profitable trip, for I saved about $18,000 by not wanting a dozen pieces of junk which were offered. If you want to save some money, come along.

Abercrombie & Fitch offer a Brandy Stick, "a sturdy unbreakable cane with a real hollow leg that carries its own brandy flask for sudden crisis." Mark Cross will sell you for $71 (tax included), "just the present for daddy," a "home bartender set," including "a double jigger, an automatic corkscrew, and bottle opener." Think of it, only $71!

Then, my heart rejoiced at the Oriental Sleeping Pajamas offered by Sulka, at only $67.50.

> O sleep, it is a gentle thing,
> Beloved from pole to pole—

but not at that price! The $67.50 would keep me awake all night. How about a Tiffany Clip Brooch at $14,850? Think of what I save by not wanting to be clipped! Ah, here is just what I don't want—a Resistol Felt Hat, Number 100, at $100. What a crown for a bald head! No, thank you! Then I rejoice in the suspenders which I don't want for $8.50. It's a holdup! I can get a hand-wrought bar for only $90 from the Gallo Furniture Company. It will take the place of the bookcase in the living room.

Here is the prize, the perfect gift—I almost felt a twinge of longing, but I stoutly resisted, though it was a hard fight. For the perfect gift was a gold toothpick for $25 including tax. You will probably want one, so I give you the address: The Golden Man, San Francisco. I give all these addresses to prove that I am not spinning a fantastic fairy tale, but can give you the precise page number for each item, telling you the truth, the whole truth, and the silliest truth that ever got into print, says I. Oh yes, and I must not forget the little Flamingo pin, a nice thing for the suit, freshwater pearl, just $2,400.

I could go on for 200 pages and $30,000 more, but you get the idea. You have already saved $18,000, if you feel the same as I do. I hope I have brightened the day for you.

The same to you.

Yours,

SIMEON STYLITES.

How to Resettle a Refugee

By Roland Elliott

SINCE 1947 our churches have carried on a resettlement program which has brought to the United States more than 62,000 refugees. Everywhere there have been beneficent by-products of this humanitarian effort. That it has given a wonderful down-to-earth practicality to our Christian work is evidenced by comments such as these, which could be multiplied many times: "Helping displaced persons has brought a great spiritual blessing to our entire church"; "Our ministry has been deeply enriched by our help to the ——— family"; "To have this refugee family in our midst has made the Christian world mission come alive"; "It has given a wonderful lift to our church men's club to have something so worthwhile to do."

Now the churches are engaged in a new resettlement program, meeting the conditions set down by the Refugee Relief act of 1953, as amended. We asked for this program. Protestant, Eastern Orthodox and other churches urgently requested Congress to give us a law which would enable us to carry our fair share of the world's refugee burden and at the same time to safeguard our country.* Now that we have it, we have a primary obligation to use it to the fullest limit of its possibilities. It is no secret that the law's provisions on visas are quite conservative. Even so, much can be done. What we can do, we should do, for humanity's sake.

Church Requests Bring Law Change

Following the positive recommendation of the National Council of Churches, officers of the council and of member denominations called on President Eisenhower to urge the importance of such special legislation for refugees. He immediately agreed. In response to the invitation of the congressional committees, our N.C.C. representatives appeared in advocacy of what was signed into law on August 7, 1953, as the Refugee Relief act of 1953. In recognition of our strong representations in support of this legislation three Protestant leaders were invited to the White House to witness the signing of the act which, as a "fair share" in solving the refugee problem, provides for the entry, quota-free, to the U.S.A. of a total of 214,000 persons, of which number 97,100 are calculated as the approximate "fair share" for Protestants and Orthodox.

For any of these persons (except a very small group for whom adjustment of status through the Immigration and Naturalization Service is involved), it is necessary that "assurances" be filed by an American citizen or citizens showing that the head of the family will be suitably employed without displacing some other person, that the members of the family will not become public charges, and that the family will have housing which does not displace other persons.

The law specifies that each assurance is the personal obligation of the individual citizen or citizens giving it, *but* the administrator has agreed that the citizen may sign an assurance on his own behalf, on behalf of a church, welfare agency or other bonafide group of citizens, or on behalf of a noncitizen.

Churches Can Act

This official ruling is most important to church participation in this new program since it opens the door to group action by every local church wishing to take a share in this great American, humanitarian and truly Christian effort. It is difficult to conceive of a single church, either in a large city or a rural community, which cannot act to provide for at least one refugee family.

The hundreds of churches which already have provided assurances have demonstrated that to do so is both practical and rewarding. Some churches began by giving one assurance and ended by providing for scores. How has this been done? The following suggestions are gleaned from the successful experience of a wide range of churches. They also are representative of the present plans of churches in practically every denomination and in every type of local community.

First, the minister explains the refugee resettlement program to the congregation and asks the men's club or women's organizations, or a special refugee resettlement committee enlisting all who desire to cooperate, to act for the church in studying possibilities further and in providing at least one assurance.

Second, this refugee resettlement committee canvasses all employers in the congregation or the community who may have work for a refugee. They also call on the local employment service for leads on possible job openings. They may contact other churches for possible pooling of publicity or approaches to industrial, farm, institutional or other possible employers.

Where to Find Jobs

Third, many local churches have found that a valid first-job opportunity can be provided by the church itself. It may need a caretaker, a sexton, a janitor. Or a local hospital, school or welfare institution may need help. Farmers and business men or women in the congregation should be approached. Bear in mind that while the job offer itself must be bonafide at the time it is given, it is possible under the law to substitute another job if, on arrival of the refugee, the original job specified in the assurance is no longer available. Thus in thinking of the first-job opportunities required to bring a refugee to your community be sure to use imagination and faith (among God's richest gifts to his children). You may be surprised to find that the answer to your prayer is within your own group!

*The Second Assembly of the National Council of Churches, meeting in Denver in 1952, said: "The General Assembly has heard with sympathy and concern the reports of the plight of the millions of uprooted people who cannot return to their own countries and are unable to find homes and work in the countries of their refuge. The council therefore supports immediate special legislation to permit and assist our fair share of the refugees to enter the United States for permanent residence."

Fourth, the newcomer requires housing. This is the simplest requirement. Have the refugee family live temporarily with some church member until you can find permanent housing. Do not rent a house in advance. Here also, use faith and imagination.

Fifth, you will need a little money. A small "nest egg" can be provided by a special event of some sort—perhaps in connection with a supper at which some refugees could speak, or by showing a film like *The Signature,* which can be ordered through your denomination.

Sixth, if you live in a community which has nationality organizations, ask for their cooperation and for their nomination of any eligible refugee friends or relatives overseas whom your church might sponsor. Make sure the nominees are eligible under the law.

Finally, and most important, write or wire your own denomination or Church World Service (215 Fourth Ave., New York city) requesting a dossier (pictures, life history, etc.) on a refugee family to fit your needs and a set of "assurance forms." State desirable occupations, size of family, nationality or other factors which you think will be helpful. By actually selecting your family in advance—if the first dossier is not satisfactory, you may request another—you will heighten personal interest in your whole resettlement project.

Facts You Need to Know

Here are some additional facts your committee will need to know:

1. *Overseas transportation* to the U.S.A. is covered by loans to the refugees from special funds of the World Council of Churches, in cooperation with the Intergovernmental Committee on European Migration, which makes all travel arrangements.

2. *Inland transportation* from the port of arrival in the United States to your community is arranged with the assurer by Church World Service. You will be notified when your family receive their visa. Normally this will be six months after you file the assurance. You will be informed when they are to arrive. Then you will be requested to forward enough money to cover the cost of bus or rail tickets and incidental expenses. It is understood that this sum may be repaid by the refugee after arrival unless your church wishes to share in this expense.

3. *"Screening."* In taking an individual or a family, you may be confident that (a) the World Council of Churches considers them worthy, (b) they have been passed, after careful scrutiny by U.S. government authorities, as "security clear," (c) they have passed the exhaustive tests of the U.S. Public Health Service, and (d) their occupational qualifications to fill your job offer have been certified by overseas officers of the U.S. Employment Service.

4. *"Not a contract."* The administrator of the Refugee Relief act has stated that Congress did not intend the assurance to be a statutory legal obligation. The assurance is *not* a contract. But more important, your denomination and Church World Service stand with your local church in fulfilling the moral obligation the assurer assumes in signing an assurance, should any difficulties arise after the refugee's arrival. (In the D.P. program only one in 200 cases encountered a serious problem of adjustment.)

5. *A way to be ecumenical.* Many but not all of the refugees we will bring are Protestants. Some are Eastern Orthodox, a non-Roman church actively participating in the National and World councils of churches. So by sponsoring refugees we not only help needy people; we also help strengthen our worldwide ecumenical fellowship.

How to File an Assurance

Your final act is to file an assurance. The steps in this process are:

1. Secure a dossier—description and photo of the refugee—from your denomination, or secure the name of a refugee (or refugee family) overseas who is known by somebody in your own community. Put this name, address, and necessary data in Section I of Assurance Form DSR-8, which is available from your denomination. Six copies are required for each refugee or refugee family.

2. The assurance must be signed by an American citizen. If desired, for an assurance backed by a local church or committee, the first blank at the top of page 1 may be worded as follows: "I [John Doe] residing at [1 Main Street, Roe, Illinois] on behalf of the First ——— Church of [address] sponsor the admission, etc."

3. When signed by the assurer, the assurance should be approved (page 3) by a "local representative," who may be a minister, secretary of a council of churches or chairman of a local committee.

4. Then the committee chairman or assurer (on behalf of the employer) should go to the local employment office and request a "job clearance order" (Form ES-560) to be attached to the assurance; others will be sent to United States Employment Service, Washington. Note: U.S.E.S. does not require the assurer to accept a local employee where a refugee is desired. Experience indicates the desirability of specifying the job in the most general terms possible so that the final decision overseas can be based primarily on general occupational qualifications and experience. At the same time, the U.S.E.S. representatives overseas are equipped to test persons for specific skills where this is required.

5. Attach form ES-560 to the assurance and send to your denominational headquarters or to Church World Service in accordance with the instructions on the assurance form.

6. When endorsed by Church World Service the assurance will be forwarded to the visa office of the U.S. department of state for its approval and transmission to the proper consular office abroad. At the same time, Church World Service will inform the World Council of Churches in the area of the refugees' residence.

Then begins the work of "processing"—preparing the refugee for entry into this country. And the hopes and prayers of one more family are on the way to being answered.

We are working for the highest values, for human life itself. Providing an assurance will not be the easiest thing you have ever done. But over 2,000 assurances already have been given by our churches. We therefore are confident that 30,000 more assurances will be forthcoming to care for all those who look to us for assistance in finding new life in the U.S.A. Fully that number are needed. And it will mean new life for us too.

Second Thoughts on Guatemala

By Carleton Beals

HOW DOES the U.S.-Guatemala balance sheet stand today, five months after the Arbenz government and its agrarian reform program (described by this writer in The Christian Century for June 23) were wiped out in an armed invasion by air and land from Honduras and Nicaragua? Leftist President Jacobo Arbenz, it will be remembered, had rejected our state department's claim for $15 million in behalf of the United Fruit Company, labeling it "illegal . . . unjustified . . . monstrous." Moreover, he had failed to comply with the American embassy's demand that he dismiss known Communists from the government payroll and outlaw the Communist party. His attitude was deemed sufficient reason for the U.S. to take a hand in his overthrow.

Our state department has since issued a white paper which deals exhaustively with communism in Guatemala. Here is the score:

I

The Guatemalan Labor party (a Communist party) claims a little more than a thousand members, but is believed by the state department to have anywhere from 1,500 to 4,000. The number of Labor party members employed by the entire Arbenz government was fifteen, plus one wife of a member. Two of the fifteen held better than clerkships or inspectorships: one was chief of the agricultural department's land section, and the wife was a secretary in the same bureau.

Also, says the white paper, the Arbenz government employed seven "veiled" Communists (i.e., fellow travelers), four of them in fairly responsible positions. It should be pointed out, however, that some of those named opposed the Labor party and were bitterly attacked by it. One had been a member of the Mexican Communist party but was expelled from it prior to 1945.

Finally, eleven "suspected" Communists were employed by the government. Seven are so labeled by the white paper because a local smear sheet once mentioned them as "Communists." Another had a Communist brother. Still another was once called "Communist" by a friend. And the tenth and eleventh had names resembling those of two registered Labor party voters.

Four Labor party men—fewer than the government opposition—had been elected to the congress, a 56-member body.

II

Six "popular front" organizations, the white paper continues, existed in Guatemala. Of these the "Peace Committee" was the only one with a majority of Communist officers. There were several Communists in the students' federation. As to the high school confederation, there is "a supposition that it is under party influence." The young writers' and artists' group had one "veiled Communist" and one Labor party member among its officers, and is labeled "Communist" on the word of a disgruntled secretary who declared that its propaganda in favor of F.D.R. and the good-neighbor policy was merely a Communist trick.

Also outside the government, the General Labor Confederation (104,000 members) had seven Communist officers—including its general secretary—out of a total of 49. In the much larger Peasant Confederation the white paper could find no "Communist control" whatever, although that organization had among its officers one Labor party member (not named). The National Democratic Front, a policy-making body for the government parties supporting the administration, admitted two Labor party delegates after 1952, but the white paper claims that at least four delegates in the early 1954 meetings were "veiled Communists."

The white paper is suspicious of all Guatemalan intellectuals. It leans heavily on the guilt-by-association theory, and labels "Communist" any reform in which a "Communist" or "veiled Communist" participated, without any consideration of the value of the reform in Guatemalan terms. Nevertheless, it is a fairly sober document which avoids the worst clichés.

Thus far our state department. Whatever the shortcomings of its assessment of the Guatemalan situation, the fact remains that the Arbenz government was hostile to the United States and even more so to the United Fruit Company, and that it was overthrown by armed force. Now let us take a look at the results.

III

Communist leaders have been thrown out of Guatemala, though of course they are likely to continue their activities in other lands. The rank and file of the Labor party, however, can still gnaw at the cellar supports instead of shouting from the rooftop. What is more serious is that the change-over has not eradicated any of the basic causes of communism, but rather has aggravated most of them. We burned the house down to get rid of bedbugs, but the villains escaped and the rest have multiplied faster elsewhere. We slapped a mosquito but did not drain the marshes. Could any better method have been devised?

The method pursued aroused considerable enthusiasm in several neighboring dictatorships and in the United States, but less in other quarters. In Europe and Asia, particularly in France and England, the press was generally critical. In the rest of Latin America, old fears of "dollar diplomacy" have been aroused, and the general opinion is that the bonafide good-neighbor policy has come to an end. It is felt too that while all open Communist efforts in Guatemala have been broken, communism has probably been strengthened everywhere else on the continent. And the substitution of armed force for the orderly treaty arrangements of the Organization of American States, and the by-passing of the United Nations, have not promoted the cause of sound international relations. This also has caused much concern in South America. It is doubtful if

our prestige there has ever been so low during all the years of our frequently strained relations with our southern neighbors.

The effect on our trade and investments has probably been adverse. Latin America is today the greatest trading area in the world next to the United States. Our trade with that region is greater than our entire world trade in 1938. Half a dozen countries there now buy more from us than does any country in Europe or Asia except Great Britain. Next to Canada, Brazil has become the United States' biggest market.

The episode has provoked some new curbs on foreign investment and stricter currency and exchange controls. More than $2 billion of orders for new machinery, factories, steel and automobiles that normally would have been placed in the United States have gone to West Germany, England, France and Italy. The steel factories on the old continent are operating at full capacity, while those of the United States have reduced their operations drastically. In part at least this shift seems to be a result of the Guatemalan affair. In an earlier dollar-diplomacy epoch, in 1928, organized Latin American trade boycotts caused sharp cutbacks in our trade and helped bring on the next year's depression.

IV

From the political side it must be said that, however desirable the elimination of communism in Guatemala—as far as this has occurred—the establishment of a reactionary military dictatorship can scarcely be called a victory for freedom, democracy and progress. Indeed, the profeudal, antidemocratic, anti-Indian regime of Castillo Armas has disfranchised 70 per cent of the voters and compels the rest to vote *viva voce,* in the presence of soldiers, for only one candidate—himself. All political parties, all labor, peasant and teachers' organizations have been abolished. This smacks of the Fascist and Soviet methods to which this country is at least theoretically opposed.

With the farmers driven off the idle lands where they were installed by the Arbenz government, wages in rural areas are slipping back to the 15-cents-a-day level. Forced labor is being revived. About a million newly cultivated acres, which for the first time in history had freed Guatemala from the necessity of importing food, are being recaptured by the jungle.

In causing the overthrow of the Arbenz government the United States assumed serious moral and material obligations toward the Guatemalan people: to assure them of democratic rights and representative government and of economic conditions at least no worse than those under Arbenz. This has great bearing on our fight against communism everywhere.

That this moral responsibility is vaguely appreciated is indicated by the fact that we are providing the new military dictatorship with many millions of dollars. However, we need to inquire seriously why our previous efforts of this kind failed so badly. Our support of the Jorge Ubico dictatorship which preceded the Arbenz regime was lavish, greater by far than our present aid. But these many million dollars and the many good works of thousands of technical experts went down the drain. Will this new money go the same way? Why, in the very midst of our good-will effort, our quartered troops, our busy experts, was the Ubico dictatorship overthrown? How was it that within a few short years thereafter a handful of young Communists could make such progress? Have we any assurance that this dismal failure will not be repeated?

A chief fact for us to bear in mind is this: The money we poured into Ubico's Guatemala created a fever of new activity, which caused tremendous inflation and considerable general hardship. It did nothing at all to remedy the evil landholding system, worse than that in Mexico which brought about the 1910 revolution. Until the land problem is solved, regardless of how much money we spend there, Guatemala cannot progress, free enterprise cannot replace feudalism and militarism, and the Communists will root in more deeply if less vociferously.

V

For Latin America, Guatemala has become a test-tube in which American methods and intentions can be analyzed. If our policy there is to be successful, if communism is to be beaten, the people cannot be denied democratic freedom. They cannot be compelled to accept drastically reduced wages, to be excluded from the land, to suffer forced labor and serfdom. Neither they nor we can afford to sit idly by while the new education is curtailed, while the new farm schools, the new hospitals, clinics and traveling medical missions, and the improvements in sanitation and housing are abruptly halted. Above all, we cannot afford to quench the hopes that were created by land reform—a program that is now completely shattered. Here lies the acid test for our policy. To improve the people's condition is an obligation we assumed in bringing about the overthrow of the Arbenz government. If we fail we shall have done communism a great service in Guatemala and everywhere else. The stake is not merely Guatemala; it is all Latin America.

The bill for Guatemala—not merely in the renewal of dollar aid to the present dictatorship but in many indirect ways—may be very large. The American taxpayer, who will have to foot it, should have some interest in seeing that the money is well spent, that it does not provoke new popular disorders, and that it provides political and economic supports which will strengthen the free world and reduce the chances of communism there and elsewhere. Sadly enough, there is little indication that these things will be done.

Gift for the Galaxy

"GOOD TIDINGS of great joy to all the peoples of the earth!"
Is all the universe rejoicing for a Savior's birth?
Are there not other worlds than this impelled to lift their sight
Above themselves to miracles of glory in the night?
And is the herald angel-song but sound of singing spheres
In cosmic carol echoing some Christmas down the years?
The sky is peopled through all Times within creation's span.
Is there Nativity, indeed, beyond the sense of man?

Love is unearthly: Infinite the Story and the Star . . .
Is not our God the Lord and King of all the worlds that are?

BETH DUVALL RUSSELL.

BOOKS

CRADLE OF OUR FAITH: THE HOLY LAND. *By John C. Trever. Newsfoto Pub. Co., 2614 Sherwood Way, San Antonio, Tex., $3.00 (after Jan. 1, $3.75).* Seventy-five really good illustrations from color photographs make this a superbly scenic "pictorial journey" through the land sacred alike to Jews, Catholics, Protestants and Muslims. An able spokesman for each of these faiths contributes an introduction summarizing the meaning of the Holy Land for his coreligionists. The intelligent text by Dr. Trever (professor of religion in Morris Harvey College, Charleston, W. Va.) is partly descriptive of the scenes represented by the pictures and partly devoted to the historical and religious background. The book was projected and is sponsored by the U.S. Junior Chamber of Commerce through its religious activities committee. In fact, the name of the J.C.C. appears on the title page as publisher. This is a most worthy enterprise creditably carried out. To those who have never seen these scenes, these admirable pictures will go as far as pictures can toward being a substitute for a trip—and quicker and cheaper than air travel. Those who have seen them, as this reviewer did a few months ago, will welcome this expert substitute for their own inadequate kodachromes. Dr. Trever, more fortunate than most, traveled on both sides of the barrier between Israel and Jordan. But then, he was a student in the American School of Oriental Research just before the barricades were fixed.

BEYOND ADVENTURE, THE LIVES OF THREE EXPLORERS. *By Roy Chapman Andrews. Little, Brown, $3.75.* The three are Admiral Peary, Carl Akeley and Andrews himself. Admiral Peary as a geographical explorer focused his attention on reaching the north pole (could that be called "discovery," when everybody knew it was there, at latitude 90, longitude zero?) and mapping the polar area. Akeley, with a broad competence in "natural history," concentrated his energies on the wildlife of Africa, became (I think this is no exaggeration) the all-time greatest sculptor of animals, and crowned his work by creating the great African Hall, which he did not live to see completed, in New York's American Museum of Natural History. Andrews did many things well, including years of scientific research on whales, but his greatest work was in paleontology, with Mongolia and the Gobi desert as his special field. Aside from the scientific information conveyed in popular form in this record, what most strikes the reader is the utter devotion to their chosen ends that is displayed in the lives of these three men as told by one of them. There was no one of them who did not undergo almost incredible hardships and risk his life a hundred times. The capacity of men—scientists in these cases—to forget the conventional motivations of profit, comfort and security, and to sacrifice them all in the pursuit of ideal objectives of no "practical" value, is something to ponder.

ISRAEL AND THE NEW COVENANT. *By Roderick Campbell. Presbyterian & Reformed Pub. Co., Philadelphia, $3.75.* A scholarly layman, on the basis of his own prolonged studies fortified by the work of many writers of "unquestioned loyalty to the Written Word," gives a new formulation of the "covenant theology" which exercised great influence in Protestant thought from its 17th century beginnings in the Netherlands, then in Scotland and England and in Puritan America. The four great covenants were those of Abraham, Moses, David and Christ, but in the author's view Sinai and Calvary were "the two great mountain-peaks of the one true faith." There is more "typology" and "symbolism" in the argument, and more specific prediction of Christ and the church in the interpretation of the "messianic" prophecies, than will be acceptable to those who take a historico-critical view of the Old Testament writings, but there is no crass literalism. Though the author asserts the "spiritual solidarity of the Christian church with the church of the Old [Sinai] Covenant," when it comes to defining the differences between the old and new covenants (pp. 89 ff.), the new is so thoroughly new that the solidarity reduces to a continuous purpose of God to have a redeemed and righteous people, plus a certain symbolic correspondence of parts between the orders. The practical conclusion is a strong and salutary emphasis on the present duty of the church not simply to wait but to work for the coming of the Kingdom.

CUSTOMS AND CULTURES, ANTHROPOLOGY FOR CHRISTIAN MISSIONS. *By Eugene A. Nida. Harper, $4.00.* Readers will remember Dr. Nida's recent book, *God's Word in Man's Language,* which dealt with the linguistic problems involved in the expansion of Christianity among peoples speaking languages other than those in which our religion got its start, and also different from ours. In the present volume he enters the wider field of cultural anthropology, of which language is only one aspect. Here, as before, he treats without prejudice or special pleading a theme which is a fascinating field for scientific study, but at the same time keeps in view the special relevance of this anthropological material to the work of carrying Christianity to the peoples whose customs and cultures are studied.

HUGH ROY CULLEN, A STORY OF AMERICAN OPPORTUNITY. *By Ed Kilman and Theon Wright. Prentice-Hall, $4.00.* Horatio Alger's imagination never dared to stretch the "success" theme as far as Mr. Cullen has stretched it in real life. For the information of the few who may not already know, Mr. Cullen is the Houston oil man who, at 73 and still active, has thus far given a million or more to each of four hospitals, been the chief instrument in establishing a great medical center, financed a university with 14,000 students, been the main financial stay of a symphony orchestra and substantial friend to an art museum, and (aside from these and other personal benefactions) established a foundation with assets approximating $160 million to be devoted to educational, medical and benevolent causes. His huge fortune probably rests on as solid a foundation of hard and often dangerous work—I mean physically hard and physically dangerous—as any great fortune in the country, for it came from production in the field, not from financial manipulation (like that, for example, of Carnegie, the "steel-master" who knew practically nothing about making steel but everything about merging companies and issuing bonds). Cullen developed uncanny skill in telling where oil could be found and in drilling for it, and unbounded confidence in the correctness of his own judgment about that matter—and, indeed, about many others. With only fifth-grade schooling, he has had to be content with a pretty simple philosophy which amounts to about this: I didn't put the oil in the ground; I only found it; so the most fitting thing, as well as the most fun, is to put the profits where they will do the most good to the community. Not a bad philosophy at that. He and "Lillie" have a wonderful time carrying it out. The biography, quite naturally, is written in a completely laudatory tone. It tells the story of its subject's early struggles and later successes in business, his very happy domestic life and his community services and benefactions, and devotes much attention to his continuous campaign of telegrams, letters and conferences against New-Dealism, internationalism and all their associated policies and political exponents. One would look long and vainly for a better example of "sturdy individualism" at its sturdiest.

THE ANGLO-SAXON MISSIONARIES IN GERMANY. *Translated and edited by C. H. Talbot. Sheed & Ward, $3.50.* The conversion of the German tribes to Christianity, in the 7th and 8th centuries, was accomplished partly by political and military pressure, but partly also by real evangelization by heroic missionaries. The lives of these monastic pioneers as told by their admiring contemporaries, also monks, make no pretension to being objective critical biographies. They were written quite as much for edification and adulation as for information; but as primary sources for a period for which primary sources are relatively scarce, they are invaluable. The present volume contains the lives of Willibrord, Boniface, Willibald, Sturm, Leoba and Lebuin, together with the "Correspondence of St. Boniface" which occupies about 40 per

cent of the book and is probably the most valuable part of it for the historian. The expansion of Christianity moved westward across southern Europe to Britain and Ireland and then turned back to the north countries, so that Germany and the Low Countries were evangelized from the west. The real pioneer was Willibrord, born in Britain and nurtured in the monastic life in Ireland; but most of the subsequent glory has gone to the British Boniface, whose real name was Winfred or Winfrid. It isn't that Boniface deserves less, but Willibrord more. Because Germany was converted in this roundabout way, its integration into the papal and episcopal system lagged. From the standpoint of Rome, the greatest work of Boniface was in bringing the newly converted but still turbulent Germanic powers definitely into the orbit of the central ecclesiastical authority. How important this was for subsequent history may be judged by the fact that Charlemagne was a well grown boy when Boniface died, and within 15 or 20 years after that had become a king and had begun to conquer the territories which were to be welded into the Holy Roman Empire by his coronation at Rome in A.D. 800. The empire would not have been possible if Boniface (or someone else) had not done what Boniface did. Many details about religious life in the period are found in this interesting collection of lives and letters. E.g.: Priests could be married, but it was forbidden to ordain a man who had been married twice. If parents put a boy in a monastery in early childhood, his voluntary withdrawal from the cloister when he reached the age of puberty was strictly forbidden by the pope. When Gregory II made Boniface a bishop he authorized him to divide the revenues and offerings into four parts—one for himself, one for the clergy of his diocese, one for the poor, and one for the building and maintenance of churches. This volume is one in an excellent series, "The Makers of Christendom," of which Christopher Dawson is general editor. The first volume in the series was reviewed last week.

W. E. Garrison.

CORRESPONDENCE

The War Goes On

SIR: Despite an overabundance of sanctimonious phrase-making at the recent meeting of the executive committee of the General Council of the Congregational Christian *Churches* and the representatives of the Evangelical and Reformed *Church* at Cleveland, where it was voted to consummate the merger between the two bodies, this may very well be the opening gun in a war to the finish between those who believe in the freedom of the local church and those who think that neither laymen nor individual churches have any rights which denominational officers and bodies need to respect. In the longer view, it may open a conflict in which freedom of religion and the separation of church and state are at stake.

The meeting of the General Council at New Haven last summer was characterized by a much more friendly spirit than has prevailed among Congregationalists during the last few years. It seemed probable that a peaceful settlement was in prospect of the two questions which have so vexed the denomination—social action and the merger. But the Peace of New Haven has now been replaced by the Declaration of War of Cleveland. For the merger was not only reinstated, it was brought back in a most extreme and offensive form.

The Cleveland gathering tossed the carefully prepared and scholarly report of the Committee on Free Church Polity and Unity into the wastepaper basket. It also utterly repudiated the statements of the General Council's own attorney before the courts of New York in the Cadman case and set at naught the declarations affirming the freedom of the local churches in the opinion of the New York court of appeals on which the decision largely rested. Its behavior can be classed as nothing short of ecclesiastical anarchy.

Perhaps it is as well. For at last it has become clear that any peace with the New York-based oligarchy, which has come to control the General Council, is imposible, and that any union with the E. & R. Church on any basis other than abject surrender to their demands can never be had. A bitter and prolonged struggle in and out of the courts lies ahead, but it seems that though in the end there may be fewer Congregational churches in name, there will be many more in reality. Perhaps Congregational freedom will have a new birth.

Long Beach, Calif. Roy W. Abel.

Some Say 'Yes'; Some 'No'

SIR: Please reprint the Eckardt article, "The New Look in American Piety" (Nov. 17), in leaflet form. I want to distribute it to at least 700 of my congregation.

J. Daniel Joyce.
Hanover Ave. Christian Church,
Richmond, Va.

SIR: I wish to take exception to the spirit of A. Roy Eckardt's article, "The New Look in American Piety." It seems to reflect an attitude which is without any appreciation whatsoever for the values in the present revival of the hunger for God. Prof. Eckardt gives one the impression that he has assumed the role of the "man upstairs." Seated in solitary splendor (in his ivory tower, no doubt) he declares: "The God of judgment has died." He then proceeds to usurp the seat of judgment and direct his satiric barbs at some of the more immature aspects of the expression of religious yearning among us.

Dr. Eckardt refers to Paul and the very religious people he found when he visited Athens. Unlike Paul, however, he does not find this sensitivity to the need for religion a cause of rejoicing. Indeed, if we are to believe what he has written, he is filled with dismay to find that "the new piety has successfully invaded the halls of government." "Attendance at prayer breakfasts is quite the thing for politicians these days," he tells us. "Ostensibly, even cabinet meetings can function better after a 'word of prayer.' And the pledge of allegiance is given the *new religious look* by the addition of the words 'under God.'" Contrary to what some of us have been thinking, these are events which ought to be deplored.

To be sure, much of the criticism leveled by Dr. Eckardt is justifiable. But one suspects that the elements criticized are not so unqualifiedly evil as they are presented to be. The so-called "peace-of-mind cult," for example, certainly has its limitations as a presentation of the Christian gospel. But is it any more blasphemous to use God for human ends than it is to state, as Dr. Eckardt does, that "the Bible tells us that God uses us for his ends"? The Christian gospel calls men and women to participate with God in the work of a continuing creation. The "peace-of-mind cult" at least has the virtue of evoking a positive and creative response on the part of man however limited its ends may be. In my view it approximates the Christian gospel in its call to Christian vocation more closely than Dr. Eckardt's advice that "we prostrate ourselves before the holiness of God." Humility can be an idol also.

All in all, Dr. Eckardt presents a picture of himself as a kind of modern Jonah who is aware of the sins of America and so cherishes the thought of judgment that he is reluctant to accept the modern trend toward religion as a sign of repentance. He finally gets around to admitting that the various cults are symptoms of a desperate human need. But even then he must characterize them as "ominous symptoms." Come, come now, Dr. Eckardt, Jane Russell may be a little naive in her religious views. But "ominous"? Well, now, that is stretching it a bit, is it not?

Clifford A. Hewitt.
Wesley Methodist Church,
Belleville, N. J.

SIR: Roy Eckardt has hit American piety on the head with the eternal message of the Lord Jesus Christ, that "whoever would save his life will lose it, and who-

ever loses his life for [Christ's] sake will find it." WILLIAM S. FINDLEY.

John Knox Presbyterian Church,
Tulsa, Okla.

SIR: A. Roy Eckardt's "New Look in American Piety" laments the honeyed religiosity of today composed of "gospel boogie," "Livin' Doll," "the Man Upstairs" *et al.*, and says that this fails to reckon with the God of judgment. The article rightly attempts to strike a balance with sentimentalized Christianity, but Eckardt apparently did not see that this neo-religiosity may be due to the default of orthodoxy. The common man has not found much warmth or meaning to the God omnipotent, omniscient, sovereign, transcendent, *ad infinitum* as expressed in orthodoxy and so has hungrily gone forth to find a "manger" with an approachable deity. The "Man Upstairs" and "Livin' Doll" are the result of looking for the friendly, understandable God with whom man can confide. If we lament this new attitude, then let us be willing to place judgment on ourselves, pastor-theologs, who have not presented man with the God "who walks with me and talks with me and tells me I am his own."

ERNEST CUMMINGS.

Wesley Methodist Church,
Elgin, Ill.

SIR: I find myself reacting unfavorably toward the spirit and tone of "The New Look in American Piety," by A. Roy Eckardt. What is wrong, pray, with religion becoming a vogue in American life? If people go to church, say their prayers and read their Bibles, this is certainly an improvement over the complete neglect of these elements in daily living. Even if *everybody* did it, I can still see no harm in it!

Religious living, thank goodness, is not an esoteric experience, reserved to a few intellectuals who live in the realm of theory. The atmosphere of American life today is immensely better than it was in the frantic twenties, the frustrated thirties or the fighting forties. Let's be glad for the faithful fifties.

If this generation will move with the winds of God as we now see them stirring in our American life, we may see one of the most memorable acts of God in the history of mankind. But, as has happened before, we may talk and argue away our day of grace. C. F. AVEY.

Starrett Memorial Methodist Church,
Athol, Mass.

It Takes All Kinds

SIR: I think that Brother Marney (Nov. 17) appears unduly excited about Gobineau. Who is *he* anyhow? I never heard of him before.

As for Marney's opinion that all races are equal, I think few people believe that. Consider our own country. This land with all its natural resources and with a supply of people was here for thousands of years, but nothing much happened until a lot of people from northern Europe came here and drove the natives out. Let us suppose that these invaders had been people from Asia, or Africa, or even southern Europe; would the result have been the same? Look at Africa. Not one advance in civilization have the Negroes made in 10,000 years. All the civilization the Negroes have has been forced on them by the whites. And the same is true in a lesser degree with the other inferior races—the Chinese, the Japanese, the Indians.

Oak Park, Ill. DONALD DAVIDSON.

The Real Wizard

SIR: On page 1391 of your Nov. 17 issue you speak of Mr. Case's victory [in New Jersey] as being a political miracle, with Mr. Eisenhower as the implied thaumaturgist. That just is not so. Mr. Eisenhower labored mightily, but the real wizard was Sen. McCarthy who got 36,000 Democrats so mad that they voted for a certain saloonkeeper named Krajewski instead of Mr. Case's opponent, Mr. Howell.

ROBERT E. MOORE.

Springfield, N. J.

Troubling Question

SIR: The news columns of your Nov. 10 issue contain a reference to the action of the New York state council of city and village school superintendents voting down a resolution to petition the Selective Service system to exempt young men who are teachers. The reason given by the school superintendents was that such a measure would set teachers apart from other citizens and handicap the effort to teach effective citizenship through the schools. This leads me to raise the question which never ceases to trouble me, namely, whether for the reasons here given as well as others it is not unfortunate that ministers should receive and accept special treatment under conscription.

New York, N. Y. A. J. MUSTE.

Collective Security

SIR: Your issue of Nov. 10 carries a letter from Roderick Stephens, vice-chairman of the Committee for Collective Security, under the heading "Words, Words, Words." In my opinion, however, they are "words of truth and soberness."

Is the validity of an idea measured by the degree of its acceptance? The Christian Century would, I know, never subscribe to that. The fact that collective security has so far failed to win the support it deserves proves little about it but much about us.

Moreover, why expect the impossible? Is it fair to suppose that the nations could shift gears from centuries of isolationism to collectivism as smoothly as some modern hydromatic car? Is there any precedent for that in history? Has not every attempt of man, individual or collective, to rise from one position to another and better been accompanied by periodic relapses and discouragements?

I think you could help many of us by answering Mr. Stephens' question: If not collective security, then what?

HAROLD C. PHILLIPS.

First Baptist Church,
Cleveland, Ohio.

[We fear that neither Dr. Phillips nor Mr. Stephens has recognized that military "collective security," if employed against a major power such as Russia, is just a moralistic name for another world war.—ED.]

A Correction

SIR: In your Oct. 6 issue Sue Comstock Adams, your correspondent in Seoul, reported that "the Korean government denied permission for two Korean delegates to attend the World Council of Churches' Second Assembly in Evanston. They were Methodist Bishop Hyungki Lew and Kyung Chik Han, Presbyterian." Thus far in her report, Mrs. Adams was correct as to fact. Her continued statement, however, was not true in relation to myself.

It may be true that Dr. Han "refused to accede to the government's request for copies of any speeches he planned to deliver"; but it is not true that I acceded to such a request. I was not asked to submit manuscripts, nor did I submit any. In fairness to my government, as well as to myself and to the Korean Methodist Church of which I am the episcopal leader, I feel that I should point out this correction to you. HYUNGKI J. LEW.

New York, N. Y.

'Santa Claus Day'

SIR: The ever-increasing emphasis on Santa Claus and commercialized gift-giving during the pre-Christmas period is a cause of distress to many Christians. Most of them, however, wish to eliminate all commercialism entirely or relegate Santa Claus to some less prominent position than that which he now holds.

Actually, there is nothing wrong with "Santa Clausism." Its only fault is that it overshadows the real meaning of Christmas. In a way, the Christmas celebration has degenerated into a pagan festival of revelry like Saturnalia, the ancient Roman Dec. 25 celebration which Christmas was supposed to replace.

Since there is nothing really *wrong* about Santa Claus, I suggest a "Santa Claus Day" to be a separate holiday from the real Christmas. For such a festival the stores could be as commercial as they wanted, there could be "Christmas trees" and "Christmas cards." Then the real meaning of Christmas could not be overshadowed.

Winnetka, Ill. BARCLAY JOHNSON.

[Chicago celebrated Santa Claus Day this year on Saturday, Nov. 20, with a State street parade.—ED.]

NEWS of the CHRISTIAN WORLD

Debating Synods Continue at Odds

Missouri and Wisconsin Lutherans Trade Allegations and Rebuttals—Adjourn with Tensions Unchanged

CHICAGO, Nov. 23.—In an atmosphere charged with theological tensions 223 delegates and advisory delegates of the Lutheran Synodical Conference met here in historic First St. Paul's Church Nov. 16-19 to discuss the strained relations between their five bodies. The Synodical Conference, composed of the Lutheran Church—Missouri Synod (2,100,000 members), the Wisconsin Synod (316,800), the Norwegian Synod (11,400), the Slovak Church (21,800), and the National Evangelical Lutheran Church (8,700), was organized in 1872 to achieve greater doctrinal unity. The five enjoyed a more or less peaceful coexistence in the conference until recent years. But when the Missouri Synod, in the thirties, began to negotiate with other Lutheran bodies, tempers and heated discussions became the order of the day.

This latest convention, a continuation of the convention held last August in Detroit, resumed discussion on religious unionism, prayer fellowship, Boy Scouts, communion agreement with the National Lutheran Council, military chaplaincies, cooperation with "unorthodox" church bodies in matters clearly not in the field of externals, participation of Missouri Synod clergy in unionistic religious programs and in activities with church federations outside the Synodical Conference.

Wisconsin Accuses Missouri

Chief accusation leveled against the Missouri Synod is "persistent adherence to unionistic practices." The Wisconsin and Norwegian synods insist that the Missouri Synod violates the Lutheran confessions and the statements of their theologians when it supports Boy Scouts, has chaplains in the armed services, and cooperates with other Lutheran bodies in welfare work.

On the first day of the convention the differences separating the Missouri Synod and the Wisconsin and Norwegian synods (the Slovak synod was in close harmony with the Missouri Synod) became apparent when Prof. Martin H. Scharlemann of Concordia Seminary, St. Louis, presented an essay vigorously defending the Missouri Synod's attitude toward Boy Scouts. Dr. Scharlemann emphasized that the maintenance of Boy Scout troops is a matter to be decided by the local congregation. The Wisconsin and Norwegian synods consider Boy Scouts a religious organization. Boys of these synods holding membership in Scout troops may not be confirmed by their pastors. There have been cases of excommunication of families because they have insisted on the right of their boys to belong to a Boy Scout troop.

The gap between the Missouri Synod and the Wisconsin Synod was eloquently indicated when Scharlemann said the "basic Lutheran principle is that nothing is wrong unless it is specifically forbidden in Holy Scriptures." He accused the Wisconsin and Norwegian synods of isolating themselves from contemporary American life. "As I see it, the brethren of the Wisconsin and Norwegian synods will not answer the question: how closely should the church identify herself with the social and cultural pattern of the day?"

Missouri Synod's Sins Listed

Erwin E. Kowalke, president of Northwestern Lutheran College, Watertown, Wis., presented the Wisconsin Synod's views on religious unionism, which he defined as "the actual practice of church-fellowship" with bodies not in doctrinal agreement. Pres. Kowalke intimated that agreements reached in recent years between the American Lutheran Church and the Missouri Synod ignored differences regarding the "inspiration of the Bible and a few other matters of doctrine." He named as unionistic practices of the Missouri Synod "the Common Confession [the recently approved agreement between the Missouri Synod and the American Lutheran Church], joint prayer, Scouting, chaplaincy, communion agreement with unorthodox church bodies in matters clearly not in the field of externals, negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness."

Kowalke scored the Missouri Synod's negotiations with the American Lutheran Church, which he described as a "church body whose official position it is that it is neither possible nor necessary to agree in all matters of doctrine and which contends for an allowable and wholesome latitude of theological opinion on the basis of the teaching of the Word of God." He also expressed strong objection to joint prayer in all meetings called to discuss Lutheran union. In the objectionable category he included "prayers and benedictions at meetings of registrars, and other officers of denominational colleges." He stated that the doctrinal discussions between the American Lutheran Church and the Lutheran Church—Missouri Synod which have resulted in the Common Confession would "kill the Synodical Conference."

Defend Acts of Missouri Synod

Arnold H. Grumm, 2nd vice-president of the Missouri Synod, answered the Wisconsin Synod's objections by stating that the biblical references which the Wisconsin Synod spokesmen used do not apply and that "we have no right to go beyond what they say." Dr. Grumm insisted that his synod had a perfect right to negotiate with the American Lutheran Church and that "we must be eager to reach out and share the treasures of the gospel with as many as will share it with us."

After two days of debate on these issues the convention floor committee on doctrinal matters presented a report asking that machinery be set up for further unity discussions within the Synodical Conference and with other Lutheran church bodies. The committee petitioned the Missouri Synod not to use the Common Confession in its continued negotiations with the American Lutheran Church. There was an obvious feeling that the proposed merger of

(Continued on page 1499)

Public Schools Teach Religion

Indiana Experiment Attracts Attention of Nation's Educators—University Names Building for Ernie Pyle

INDIANAPOLIS, Nov. 22.—Eleven Indianapolis public schools this fall began an experiment in education in religion (not religious education) of 7th and 8th grade pupils which may set a pattern for the nation. The program endeavors to teach the basic values of religion while avoiding religious indoctrination of pupils. According to Herman L. Shibler, superintendent of schools, the experiment has already aroused vast interest in educational circles. All large cities in the U.S.A., says Dr. Shibler, have written in about the program and the material used, although the plan has been in operation less than three months. In October alone material was sent out in response to 50 such requests.

Careful Procedure Is Followed

The development of this unusual experiment in elementary education began in October 1953, when 50 religious leaders were brought together in a general committee to consider the place of religion in education. A common agreement was reached as to the wisdom of preparing a series of courses emphasizing moral and spiritual values. The committee of 50 thereupon named a working committee of 4—a Protestant minister, a Roman Catholic priest, a Jewish rabbi and a Christian Scientist—to draft recommendations as to courses. They produced curriculum material which, after being checked by an attorney to see that recent court rulings were not violated, was turned over to educational specialists for development of courses. These courses, after approval of the committee of 50, were introduced into the 7th and 8th grades of the 11 schools chosen for the experiment. The courses are offered to children of Protestant, Catholic, Jewish and nonreligious parentage. Teachers report that no objection has come from either parents or children.

No Connection with Released Time

Superintendent Shibler told a representative of the *Indianapolis Star* that the children are not being indoctrinated or taught "dogma" but are being taught "*about* religion." He also emphasized that care is being taken to keep church and state separate and to follow the law scrupulously. There is no connection whatever between the new project and the released-time program of religious education operating in Indianapolis, he said.

Emphasize Values In Heritage

The two courses thus far introduced are social studies units—"Our Religious Heritage" for 7th graders and "Religious Influences in the Development of Liberty" for 8th graders. The latter shows, among

Books from CHICAGO

The Liturgical Renaissance in the Roman Catholic Church

By ERNEST B. KOENKER

The Liturgical Renaissance, regarded by many as the most significant force today in the Roman Catholic Church, receives its first full-length English-language treatment in this book. The author sees this many-sided movement toward greater popular participation in worship as the expression of a great spiritual renewal and a return to a more biblical Christianity based upon the patterns of the early Christian Church. *$5.00*

Social Relations in the Urban Parish

By JOSEPH H. FICHTER, S. J.

The author reports the *present* functioning of *actual* human relations within one urban Catholic parish. The book not only demonstrates how the social scientist goes about the analysis of religious groups; it also provides a body of research results which contributes to both religion and social science. *$5.50*

The Material Logic of John of St. Thomas: Basic Treatises

Translated by YVES R. SIMON, JOHN J. GLANVILLE, and G. DONALD HOLLENHORST, Foreword by JACQUES MARITAIN. Much space has been given to the treatise on the object of logic and to the treatise on categories. Contemporary interest in the theory of signification recommended the dissertations on unity of meaning and on signs. *$10.00*

The Moral Foundation of Democracy

By JOHN M. HALLOWELL

A thoughtful political scientist issues a grave warning that democracy must find the basis for its continued life in a new liberalism which has a balanced view of man, recognizing his rationality and capacity for good as well as his propensity for evil and his need for God's grace. *$3.50*

At your bookstore, or from

THE UNIVERSITY OF CHICAGO PRESS

5750 Ellis Ave. Chicago 37, Ill.

other things, "how religious groups influenced the writing of the Constitution and the Bill of Rights." The 7th grade course follows the search of Europeans for religious freedom and reveals the influence of religion in the exploration of America and the founding of the U.S. A third course, "Spiritual Ideals Held in Common," is being developed for 9th and 10th graders. The various religious leaders consulted in connection with these courses revealed considerable agreement. A discussion between the committee of 50 and the social studies teachers brought out the fact that pupils value especially the appreciation of religions other than their own which the courses give them. A lone Jewish girl in one class said, "This unit is one which will affect my personal life more than any I have taken or will take during my schooling."

Dedicate Building For Journalism

An apparent reluctance "at every level of American government," and outside of government among voluntary and unofficial groups, to "allow the people to have the facts" is a problem newspapers face increasingly. So said J. R. Wiggins, managing editor of the *Washington Post & Times Herald,* at the recent dedication of Ernie Pyle Hall, Indiana University's new school of journalism building. Journalism schools have an obligation to teach more than professional skills and techniques, Mr. Wiggins told the 1,000 newsmen assembled for the dedication. They must "teach a generation to have faith in knowledge itself. They must really believe that the people have a right to knowledge and to the free use thereof. They must be willing to fight for that right whenever it is threatened, by whatever agency it is challenged."

And So Forth

All critical references to a Quaker agency were stricken from a resolution under consideration by the American Legion's executive committee here when William G. McKinley of Jersey City, N.J., opposed the action as "an attack on a church." The resolution named the American Friends Service Committee as proposing amnesty on behalf of 12,500 conscientious objectors. Mr. McKinley defended the A.F.S.C. and the Quakers. The resolution was passed with the reference eliminated.

The first week in December Hoosiers will go to New York city for a United Nations seminar under the leadership of A. C. Brooks, pastor of Third Christian Church, Indianapolis, and a past president of the Indiana council of churches. The council is sponsoring the tour, which is similar to one conducted last year. In 1953 there were 65 people from 23 counties in attendance.

GEORGE WALKER BUCKNER, JR.

Wilson Joins Staff Of the I.M.C.

The staff of the International Missionary Council is to be strengthened, beginning next March, by the addition of Jesse R. Wilson. Dr. Wilson was formerly a missionary in Japan. He has been home secretary of the American Baptist Foreign Missions Society since 1936. A Texan, he is a graduate of the University of Texas and of Yale Divinity School and has studied at Southern Baptist Theological Seminary and Columbia University.

Raise a Million For Churches

Evangelical and Reformed Are Studying Wise Use of Funds—Methodists Hold Citizenship Meetings

PITTSBURGH, Nov. 22.—Advances in the work of race relations and church extension were announced by Purd E. Dietz, general secretary, after a four-day meeting of the Evangelical and Reformed Church's Board of National Missions here last week. In a Sunday evening service Chester L. Marcus, since 1943 pastor of a Negro congregation in Reading, Pa., was formally installed as associate secretary for race relations. He will work under a joint committee of the national board and the denomination's commission on Christian social action. The installation address was delivered by George Nishimoto, pastor of the Kenwood-Ellis Church and Community Center, Chicago. He commended this church of Germanic background for widening its ministry to people of other races and origins. The new secretary will be based at the commission office in Cleveland. Financial reports revealed that a fund for new building had reached $1 million in cash, its original objective, and has been oversubscribed by another $225,000 in pledges. Studies on new building are to be undertaken within the next year in Louisville, Cincinnati and Baltimore by John H. Shope, the board's research director. Both clergy and lay members of the board occupied Greater Pittsburgh pulpits at Sunday morning services.

Methodists Sponsor a Citizenship Convocation

In an all-day session Methodists of the Pittsburgh conference recently studied citizenship as it relates to temperance, social and economic relations, world peace and ecumenical affairs. In a featured address at Bellevue Church Bishop G. Bromley Oxnam of Washington said communism has no strategy to meet spiritual forces, yet "we rely on materialistic forces to meet materialistic threats." Speaking of his experiences with congressional investigating committees, the bishop charged use of "professional witnesses who will not stand scrutiny." Charles F. Boss of Chicago defined peace as more than the absence of war, as including also religion, love and freedom. Carradine A. Hooton of Washington said America has 65 million "drinkers," one out of nine of whom winds up as an alcoholic. Other speakers were Bishop Lloyd C. Wicke of Pittsburgh, Gaius J. Slosser of Western Theological Seminary, A. Dudley Ward of Chicago, and George A. Kelsey of Drew Theological Seminary.

Religious Educators Study Intergroup Relations

Personal relations are a large factor in successful intergroup relations, 75 religious educators found at a one-day conference on the content of such relations. The Pittsburgh area unit of the National Conference of Christians and Jews, with aid from two foundations, arranged workshop sessions for representative Jews, Catholics and Prot-

estants at Pennsylvania College for Women on Oct. 27. Together and in separate groups they evaluated experiences planned a year ago, with assistance from Edward G. Murray, Catholic pastor at Roslindale, Mass.; David H. Panitz, Washington, D. C., rabbi; and Esther C. Stamats of the National Council of Churches staff. The moderator was Allyn P. Robinson of the national N.C.C.J. office. Progress was recorded in instances of interparish visitation, straightforward questions directed at key officials of the three faiths, and a few exchanges of resources and facilities.

The Colleges Seek Industrial Support

Forty Pennsylvania institutions receiving no tax support are soliciting funds for the Foundation for Independent Colleges, Inc., which was chartered in 1952 as their cooperative agency. In two years it has received $194,000 from 104 corporations, with contributions distributed among member institutions on the basis of enrollment and fund-raising efforts of their own. A large majority are or have been church schools, Protestant and Roman Catholic. In a brochure appealing to western Pennsylvania industry, argument is made that colleges and universities supply manpower for business operations. These are supporting quotations: "Free enterprise in the educational field and free enterprise in the economic field are part and parcel of the same system. . . . Both need the same climate in which to flourish; working together, they can help to maintain that climate."

Council Restudies Its Comity Principles

Representatives of some 15 denominations affiliated with the Allegheny County (Pittsburgh) council of churches are engaged in a restudy of comity principles to which several have not been willing to commit themselves. Indications point toward a report which will be more of a "gentleman's agreement" than an explicit set of regulations. T. M. Taylor, professor of New Testament literature at Pittsburgh-Xenia Theological Seminary, is chairman of this committee. Simultaneously 13 churches in Pittsburgh's crowded and changing north side are beginning a "self-study" of their present ministries, with assistance by Lauris Whitman, research director for the National Council of Churches. Still another committee is working with the developers of a huge new residential project at Monroeville, looking toward an orderly churching of the area.

And So Forth

Death has come to Emma Dean Anderson, 98, who spent 56 years in India as a missionary for the United Presbyterian Church. She retired in 1937.

William H. Vastine of Chicago, director of the department of racial and cultural relations of the National Council of Churches, will become associate general secretary of the Pennsylvania council of churches on Jan. 1.

Chester A. Holmquist of Youngstown, Ohio, has been named executive director of the Lutheran Service Society of Western Pennsylvania. John H. Myers of Marlow, Ga., has been added to the staff as an associate chaplain.

O. M. WALTON.

THE MINISTER'S OWN "WORKING TOOLS"

THE PASTOR'S LEGAL ADVISER

Norton Brand and Verner Ingram

Concise summaries of 295 essentials of law important to the minister, his church, and his people. Arranged for easy reference and explained in non-technical terms. **$2.50**

THE PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICKROOM

Edmond H. Babbitt

Scripture, prayers, hymns, and poems, with orders for the administration of the Lord's Supper. "Very helpful."—*Christian Century.* **$1.95**

THE COKESBURY MARRIAGE MANUAL

William H. Leach

Resources for any wedding service—the historic Protestant services, various state marriage laws, and helpful discussions of the minister's duties before and after the wedding. **$1.75**

THE PASTOR'S IDEAL FUNERAL MANUAL

Edited by Nolan B. Harmon

Three funeral liturgies, with additional liturgical material, sentences, prayers, scripture readings, and services at the grave. "Both convenient and adequate."—*Advance.* **$1.75**

A LIVING HOPE

Compiled by Jesse Halsey

Loose-leaf pages of scripture, prayers, poetry, prose, and commitals, with black leatherette binder for use at the funeral service. Indexed file for storage. "The most comprehensive collection of materials for funeral services which has appeared."—*Yale Divinity News.* **$7.50**

MINISTERIAL ETHICS AND ETIQUETTE: Revised and Enlarged

Nolan B. Harmon

The minister's own "blue book"—an authority in its field, revised for modern needs. **$2.50**

THE FUNERAL AND THE MOURNERS

Paul E. Irion

Pastoral care of the bereaved—with suggestions on how to make the funeral service a healing, therapeutic experience for the mourner. **$2.75**

AT ALL BOOKSTORES . . . . . **Abingdon Press**

Emphasize the TRUE Christmas spirit with these
Family Films
in your DECEMBER programs
A BOY AND HIS BIBLE
A boy's Bible inspires a Christmas editorial.
16mm Sound Film
Black and White
30 minutes
Daily rental rate . . . $9.00
BIRTH OF THE SAVIOR
The humble birth of the Savior in the manger at Bethlehem.
16mm Sound Film
Color and Black and White
13 minutes
Daily rental rate
Color (Dec. $12.00)
B & W (Dec. $7.50)
CHILDHOOD OF JESUS
Visit of the wise men and early boyhood of Jesus.
16mm Sound Film
Color and Black and White
13 minutes
Daily rental rate
Color $8.00
B & W . . . $5.00
THE GUIDING STAR
The true Christmas spirit in Christian family living.
16mm Sound Film
Black and White
30 minutes
Daily rental rate (Dec. $12.00)
THAT THEY MAY HEAR
The warm friendship of the Christmas spirit melts prejudice.
16mm Sound Film
Black and White
30 minutes
Daily rental rate . . . $9.00
For rental of these films contact your Family Films Audio-Visual library or mail this handy order blank.
Family Films
1364 N. Van Ness Ave., Hollywood 28, Calif.
Please send the free Family Films' helps indicated
1955 calendar correlating all Family Films titles with the church emphases throughout the year.
Name of nearest franchised dealer. (We are interested in programming Family Films during December.)
Illustrated descriptive catalog.
26 Living Bible Films
33 Modern Inspirational Films
NAME
CHURCH
ADDRESS
CITY ZONE STATE

Britain's Drink Bill Mounting

Nation Spends Two and a Half Billion on Liquor—Consultations Planned with South African Churches

LONDON, Nov. 18.—In a survey of alcoholic consumption and drunkenness in Britain the temperance council of the churches says that convictions for drunkenness have risen from 20,545 in 1946 to 51,461 in 1953, figures which do not include persons found guilty of driving a vehicle while under the influence of drink. The total national expenditure on beer, wine and spirits was, in 1953, $2,607 million, and the number of barrels of beer consumed 25 million, equal to 72 minutes of the flow of Niagara Falls. For every $2.80 on drink $1 is spent on recreation, $1.50 on heating and lighting, $2 on furnishing the home and $2.50 on maintaining the home. Drinking among young people is said to be on the increase, with many convictions under the age of 21 for drunkenness. Drinking in clubs is gradually replacing drinking in public houses, and the statement quotes a brewery chairman's view that in 10 years registered clubs will outnumber public houses by 40 or 50 to 1. The council estimates that there are 350,000 alcoholics in Britain and 86,000 chronic alcoholics, many of whom have to be cared for at public expense.

Seek to Reach Agreement with South African Churches

Three British church leaders are in South Africa for consultations to strengthen the links between church opinion in Britain and church opinion in South Africa. Rev. W. Fenton Morley of the Overseas Council of the (Anglican) Church Assembly and Bruce Greaves of the Conference of British Missionary Societies are meeting church leaders and learning where British help can be given. Mr. Greaves has spent all his working years in African affairs, first as education adviser to the missions in East Africa and then as general manager of Methodist schools in the Gold Coast. He spent from September 1953 to February 1954 in the Union. He is known to be much opposed to making statements about South African affairs in London, and in his report on his recent visit said, "A good rule not to be departed from lightly is to speak only after consultation, and if possible agreement with Christian leaders directly concerned. The normal procedure should be to support pronouncements already made locally." The Bantu Education act is deeply disturbing British opinion. Norman Goodall is to attend the Johannesburg conference of South African churches Dec. 7-11. At present he is London secretary of the International Missionary Council, and is about to become secretary of the new joint committee of the World Council of Churches and the I.M.C.

Protests Rise Against Horror Comics

"Horror comics" and their effect on youthful readers have at last drawn interest in high places. Sir Winston Churchill has been supplied with sample copies, the Archbishop of Canterbury has spoken about their harmful effect, and there have been many questions in Parliament. No one is in favor of censoring publications, and it is hoped that the combined effect of public opinion and the action of newsagents and importers will kill off the comics before they begin to circulate. The chief importer of comics from the United States is ceasing to operate this side of his business. The National Union of Teachers has had an exhibition of "good and bad comics" and is anxious not to stop children from reading "good comics," for they lead on to better things. The United Society for Christian Literature has drawn attention to the harm which "horror comics" are doing in Asia and Africa, where there are fewer good pieces of literature.

Church Investments Yield Increased Returns

The Church of England's income from property and invested funds was $24 million for 1953-54, an increase of $1.5 million over the previous year. This considerable increase, which has benefited nearly all clerical incomes, was largely due to the investment policy of the Church Commissioners, who boldly broke into the investment market with an extra $22 million of capital and thereby reaped a share in the present prosperity in the commercial and industrial world. The church now has some $105 million invested in commerce and industry. It also has large blocks of property, including 1,000 farms and 50,000 buildings, many on valuable sites in London. This landed wealth has never been accurately estimated, but it is in the region of $180 million out of the total church capital of $633 million. Out of the annual central income of the church, more than $20 million went in stipends to 15,000 clergymen, which is equal to 80 per cent of the total. There have been increases in stipends and pensions. It is hoped to reach a level of $1,800 a year and a house for all beneficed clergymen. In purchasing power this would equal $3,600 a year in the U.S.

More Refugees Find British Haven

Britain has agreed to take another 700 refugees from Europe. This is in fulfillment of a promise made to the old International Refugee Organization that this country would admit a total of 2,000 refugees under the IRO plan. About 1,300 of the refugees have found homes here and the additional 700 will bring the total to 2,000. Generous contributions from churches are reported by the refugee division of the British Council of Churches, which this fall is aiming at $180,000 for its annual appeal. Leslie Cooke of the Congregational Union has announced his acceptance of the post of director of the refugee division of the World Council of Churches for a period of five years. He plans to take up his new post in July 1955.

Soper Leads Church Party to Russia

Comings and goings between Russia and Britain are now proceeding thick and fast. Youth groups, cultural groups, parliamentary groups and football teams are being exchanged. A church group led by Donald Soper, ex-president of the Methodist Con-

ference, is now in Russia with the aim of getting "in touch with church leaders on the other side." This is not an official church group. The invitation came to Dr. Soper personally. He has invited the following churchmen to go with him: Canon C. E. Raven, late professor of divinity in the University of Cambridge; Ebenezer Cunningham, ex-chairman of the Congregational Union; A. Horsley, a Methodist layman; and the Rev. A. C. Craig, who is associated with the Scottish Iona Community and was at one time secretary of the British Council of Churches.

And So Forth

The Anglican bishop in Korea, Cecil Cooper, is to resign. He is 72.

Bishopthorpe, the home of the archbishops of York for 700 years, is to become a library and retreat house. The next archbishop will live in a smaller house.

CECIL NORTHCOTT.

SYNODICAL LUTHERANS

(Continued from page 1495)

the American Lutheran Church with the Evangelical Lutheran Church and the United Evangelical Lutheran Church would very likely make the Common Confession a historical document. Significantly, the floor committee's resolution refused to pass judgment on the doctrinal content of the Common Confession. The convention adopted this report, although there were many dissenting votes by delegates from the Wisconsin and Norwegian synods.

Observers at the convention were quick to point out that the Synodical Conference certainly cannot serve as a symbol of unity. J. W. Behnken, president of the Missouri Synod, insisted that the Common Confession does not contain false doctrine. Delegates heard Dr. Behnken in a closing appeal state: "Brethren, we are not heretics. We are not dangerous heretics. We confess Holy Scripture to be the infallible word of God. We believe in verbal inspiration. I hope we act as brethren."

Laity Bewildered by Debate

Many delegates, particularly the laity, expressed wonder over the complicated parliamentary maneuvers engaged in by Wisconsin and Norwegian synod delegates. It was quite apparent that the Missouri Synod's delegates could easily have outvoted the other delegates, since representation was on a proportionate basis. One of the delegates called the convention "an adventure in futility."

Whether the Synodical Conference will survive the charges and countercharges is problematical. At the moment many Wisconsin Synod clergy, in the words of the Missouri Synod's Pres. Behnken, "do not consider us proper people to worship with." The committees on doctrinal unity which are to study all these problems are to report to the 1956 convention. It is doubtful if agreement between the synods will ever be reached. The Missouri Synod will never consider it sinful either to have chaplains in the military services or Boy Scouts in local congregations. The Wisconsin Synod will continue to consider these two matters, not to mention others, grave sins. The effort to harmonize the two clashing viewpoints may produce some interesting maneuvers in church negotiations.

ALFRED P. KLAUSLER.

Big in Value—Big in Idea

Good things may also come in large packages. Here are some rich resource books which will make ideal Christmas gifts for pastors, teachers, church workers, laymen and laywomen.

The Old Testament and the Fine Arts

By CYNTHIA PEARL MAUS

A giant anthology of 100 full-page art reproductions with interpretations, 77 hymns with interpretations, 244 poems and 63 stories, retelling the highlights of the Old Testament from Genesis to the Exile and Return. 4 Indexes. 832 pages. $5.95

Worship Resources for the Christian Year

Compiled and edited by CHARLES L. WALLIS

Containing: 31 complete services of worship, 111 calls to worship, 106 invocations, 28 litanies, 126 prayers, 270 poems, 359 topics from over 400 contributors. 1,000 selections. 5 Indexes. 483 pages. $4.95

A Reader's Notebook

Compiled by GERALD KENNEDY

An anthology of illustrations for preachers and other public speakers, drawn from a wide variety of sources, both classic and contemporary. 1,225 selections. 491 sources. 302 topics. Subject and Author Indexes. 340 pages. $3.95

A History of Christianity

By KENNETH SCOTT LATOURETTE

A monumental one-volume history of Christianity "breath-taking in scope, scholarly beyond question, yet clearly understandable to the general reader."—*Christian Advocate*. 61 chapters. 20 maps. Selected bibliography after each chapter. Full Index. 1,516 pages. $9.50

Treasury of the Christian World

Compiled and edited by A. GORDON NASBY

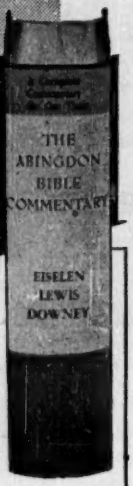
The best ideas, illustrations and expositions selected from 18,000 sermons by master pulpit preachers in England, Canada and the United States which appeared in the *Christian World* and *Christian World Pulpit*. 1,041 selections. 647 topics. 495 contributors. Subject and Author Indexes. 397 pages. $4.95

at your bookseller

HARPER & BROTHERS · New York 16, N. Y.

EVERY BIBLE READER NEEDS A GOOD COMMENTARY •

THE ABINGDON BIBLE COMMENTARY



Edited by Frederick C. Eiselen, David G. Downey, and Edwin Lewis

To guide you in deeper understanding of the Scriptures, 66 of the most eminent scholars of our time offer the best of their research and insight on the entire Bible.

The Abingdon Bible Commentary brings you general articles on the whole Bible, the Old Testament, and the New Testament—and a commentary on each biblical book.

A library in a single binding—an essential, *workable* tool for pastor, teacher, every Bible reader.

• Indexed • Cross Referenced
• Maps in Color • 1,452 Pages

Regular Edition, $7.50
Thumb Indexed, $8.25

At All Bookstores
ABINGDON PRESS

SCHOOL OF RELIGION
Butler University

Announces its Third European-Holy Land study tour—Summer, 1956

Major European countries and Holy Land—meeting social, political and religious leaders.

For information, write

DEAN O. L. SHELTON
Butler University Indianapolis 7, Indiana

Churches Lower Racial Barriers

New Mexico Congregations Demonstrate Neighborliness to Mexican Migrants —Defend Indian Mineral Rights

TUCSON, ARIZ., Nov. 22.—Three communities in the Pecos valley of New Mexico have been demonstrating their good-neighborliness to Mexican farm workers during the cotton harvest through migrant ministry projects. These are under the supervision of Robert Sandman, member of the central region field staff of the National Council of Churches' Division of Home Missions, in cooperation with Mrs. R. R. Lund of Roswell, state migrant chairman for United Church Women. Teams of lay members from Roswell churches have visited farms in that area one night a week for fellowship and devotional programs. Artesia church folk have maintained a Saturday afternoon recreation program with table games, records, an English class, refreshments and brief devotionals. Carlsbad has carried on a farm visitation program similar to Roswell's. A team of preministerial Spanish-speaking students from the (Methodist) Lydia Patterson Institute in El Paso, Tex., has aided at Roswell and Carlsbad. One of the Mexicans expressed the gratitude of his people by saying, "Long after we have returned to our homes we will remember what you have done for us."

Whites Enter Fight to Guard Indian Rights

Papago leaders are gaining the support of influential whites in their fight to recover mineral rights on their reservation lands in southern Arizona. Speaking before the Association for Papago Affairs in Tucson recently, Attorney John Denton, member of the association's mineral rights committee, declared that the Papagos are the only tribe on a reservation in the United States who do not have the right to minerals under their lands. Denton said that this was the result of pressures on Pres. Woodrow Wilson when he set aside land for the 2-million-acre reservation in 1916. As a result prospectors who can prove that there are minerals under a given area can file a claim and work the land, forcing the Indians to move. Papagos are particularly worried now because of the large-scale uranium hunt in the state. Enos Francisco, chairman of the Papago Tribal Council, told delegates at a recent council meeting that without the return of mineral rights, the tribe faces increased poverty and continued loss of land. "Our only resource is minerals," said Francisco. "It is not right that every time a prospector files a patent claim he should get 20 acres of our land." Francisco charged that the taking of mineral rights from the Papagos was accomplished through deceit. He asked that prospectors seeking claims on tribal property at least be required to receive the permission of the tribe.

McCarthyite Defeated in Congressional Race

Many churchmen who regret the defeat of Arizona's Gov. Howard Pyle in his bid for re-election are nevertheless relieved by the decisive defeat of other Republicans who are ardent disciples of the junior senator from Wisconsin, some of whom used typical McCarthy methods of campaigning. Worst offender and the candidate suffering the worst defeat was Henry G. Zipf, who was defeated by Stewart L. Udall (D.) by a ratio of more than 3 to 1 in the race for representative in Congress from district 2, which includes all of Arizona outside of Phoenix and Maricopa county.

Protestant Trend to Parochial Schools Developing

St. Philip's-in-the-Hills Church (Episcopal) of Tucson this fall opened a parochial day school taught by sisters of the Teachers of Children of God. About 40 children are enrolled. At the same time the North Phoenix (Southern) Baptist Church parochial school, now in its seventh year, reports an enrollment of 225. Also operating under Protestant sponsorship is Phoenix Christian High School. With churches of such varied traditions establishing parochial schools, an observer may wonder whether this is a trend, and if so what its outcome will be.

Southern Baptists Buying Property to Aid College

The (Southern) Baptist convention of Arizona has purchased an 80-acre tract north of Prescott as an assembly grounds and is also moving toward purchase of farmlands to be operated by the convention, the profits to go to the support of the denomination's Grand Canyon College in Phoenix. The annual convention was held at Winslow Nov. 10-12.

School Segregation Found on Wane

Six New Mexico communities are studied in *Schools in Transition*, edited by Robin M. Williams, Jr., and Margaret W. Ryan. The New Mexico towns covered are Alamogordo, Carlsbad, Las Cruces, Roswell, Hobbs and Clovis. The study reports that only in the southeastern section of the state were segregated schools maintained and that four of the six districts took steps toward desegregation before the Supreme Court decision. When Hobbs made its move, it not only desegregated the schools but also integrated its faculties.

And So Forth

Restrictions against the sale of alcohol to Indians in Arizona were removed in the general election early this month by a vote of 5 to 3. Sales on Indian lands are still

The dollar you spend for a 13-week Acquaintance Subscription to The Christian Century may prove one of the best investments you ever make. Try it and see. Fill out the coupon, attach $1, and mail.

Name.....

Street.....

City.....( ), State.....
zone

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

prohibited, but tribal councils can remove these restrictions by appropriate action after July 1, 1957.

Albuquerque's First Baptist Church is believed by television personnel there to be the first of its kind in the nation to telecast its services every Sunday.

Hayden S. Sears of Catalina Methodist Church was chosen president of the Tucson council of churches at its recent annual meeting.

Ivan B. Bell of First Baptist Church, Yakima, Wash., has begun his ministry with the First (American) Baptist Church of Phoenix.

Arizona Disciples of Christ meeting last week in Tucson elected Wilfred Tucker of Tolleson president of the 1955 convention, and Harold Watkins of Tucson president of the Arizona Christian missionary society.

University Baptist Church of Tucson has sacrificed its Southern Baptist affiliation by seeking membership in the American Baptist Convention. The church was established two years ago when its pastor, Selwyn Smith, was forced to resign from First Southern Baptist Church here. Most of the 93 charter members followed Dr. Smith out of First Church.

First Presbyterian Church of Phoenix celebrated its 75th anniversary in October in conjunction with the annual meeting of the synod of Arizona.

Theron Chastain, executive secretary of the Baptist home mission board, recently dedicated the first unit of the Catalina (American) Baptist Church in Tucson.

HAROLD L. LUNGER.

Laymen Hold Retreat

Followup of Buffalo Conference Held by Lay Churchmen of Indiana

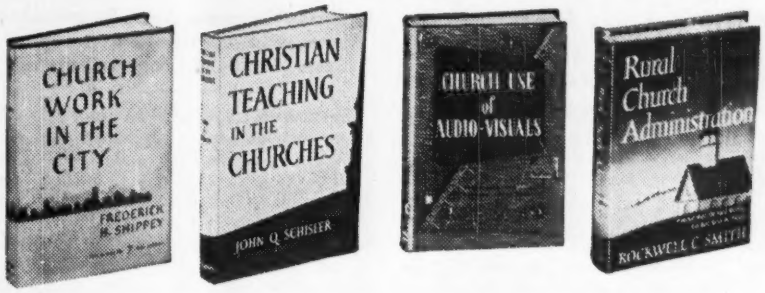
INDIANAPOLIS, NOV. 23.—Three hundred laymen attended Indiana's first large-scale interdenominational retreat for the study of the meaning of Christian vocation. The conference is expected to become an annual affair. Leaders of the conference were Cameron P. Hall, executive director of the National Council of Churches department of the church and economic life, and J. Irwin Miller, Columbus, Ind., industrialist and member of the N.C.C. General Board. The retreat was sponsored by the Indiana council of churches.

Discussion periods were set up by occupational groups. Each group discussed the theme: "What does it mean to be a Christian in my vocation?" The groups and their leaders were: agriculture, Philip VanVlack, N.C.C. director of agricultural economics; engineering, Donald Davidson, Bowen-Mahaffey Insurance Co., Indianapolis; education, Isaac K. Beckes, president, Vincennes University; government service, Deane E. Walker, Indiana highway commission; organized labor, Al Whitehouse, C.I.O. director, Cincinnati; law, Lloyd D. Claycombe, judge, Marion county circuit court; management, J. Irwin Miller, president, Cummins Engine Co., Columbus; sales and service, Maxwell P. Smith, director of men's work, Indiana council of churches; public relations, Harold Dulling, secretary, Libby Endowment, Indianapolis.

GEORGE WALKER BUCKNER, JR.

Your Church —

AND ITS PRACTICAL, EVERYDAY TASKS



• **CHURCH WORK IN THE CITY**

FREDERICK A. SHIPPEY. The special problems of the city church—"a wonderfully frank and hard-hitting book."—*The Living Church.* **$4.50**

• **RAISING MONEY FOR CHURCH BUILDING PROJECTS**

ARTHUR W. LUMLEY. Step by step, the one plan which fund-raising experts have *proved* to be the best. **$2**

• **GUIDING WORKERS IN CHRISTIAN EDUCATION**

FRANK M. McKIBBEN. Tested ways of undertaking and successfully carrying on a program of supervision in church schools. **$1.75**

• **CHRISTIAN TEACHING IN THE CHURCHES**

JOHN Q. SCHISLER. "A comprehensive picture of what the church school is and how it operates."—*Duke Divinity School Bulletin.* **$2.50**

• **THE AMATEUR CHOIR DIRECTOR**

CARL HJORTSVANG. "The problems of the amateur director and their solution, . . . in clear, understandable language."—*Zions Herald.* **$1.50**

• **CONSCIENCE ON STATE**

HAROLD EHRENSPERGER. "Qualities that make a religious and dramatic experience come to life on a stage. . . . Practical, stimulating."—*Christian Century.* **$2.50**

• **THE EFFECTIVE CITY CHURCH**

MURRAY H. LEIFFER. How the city church can develop its own effective program. "Immediately practical."—*Journal of Religion.* **$2.75**

• **THE CHURCH IN COMMUNITY ACTION**

HARVEY SEIFERT. "Materials from all the social sciences and from the religious field, . . . stimulating and suggestive."—*Religious Book Club.* **$2.75**

• **RURAL CHURCH ADMINISTRATION**

ROCKWELL C. SMITH. Practical help and guidance for every rural pastor—veteran or newcomer. **$2**

• **CHURCH USE OF AUDIO-VISUALS**

HOWARD E. TOWER. How to use slides, filmstrips, records, etc. "Clear, practical, non-technical."—*Review and Expositor.* **$2.50**

• **THE CHURCH IN OUR TOWN**

ROCKWELL C. SMITH. "A thoroughly expert study of the relationship between the church and the rural community."—*Christian Century.* **$1.50**

• **PROTESTANT CHURCH BUILDING**

WILLIAM H. LEACH. "No minister should build a church without consulting this book."—*Perkins School of Theology Journal.* ILLUSTRATED. **$3**

At All Bookstores

ABINGDON PRESS

PREACH MORE EFFECTIVELY

by having at your finger tips —

GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY

Here it is: • A system of resource filing • A growing core-file of selected resources—attractive—convenient—usable—in packets of 100—16 packets in all.

ORDER NOW!

Sample packet $1; $4.75 for 5 packets; $9.50 for 10; $15.25 for all 16, all postpaid. More details and free sample entries on request.

The Minister's File Service
3435 W. Van Buren St. Chicago 24, Ill.

PELOUBET'S SELECT NOTES FOR 1955
By WILBUR M. SMITH
ASK FOR
81st ANNUAL VOLUME on the INTERNATIONAL UNIFORM LESSONS
Tested By Time • Proven By Test • An Encyclopedia of Information • An Inspiration to Every Teacher • Every Student • Every Preacher.
PRICE $2.75
AT ALL BOOKSTORES
W. A. WILDE COMPANY
Boston 16, Massachusetts

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
VESTMENTS • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Appointments • Altar Brass Goods
National CHURCH GOODS SUPPLY COMPANY

FOLDING CHAIRS
• IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 66 SCRANTON 2, PA.

Integration Wins In Border States

Maryland-Delaware Area Progresses in Spite of Agitators—New Group to Serve Town and Country Churches

BALTIMORE, Nov. 22.—In spite of rough spots encountered—or manufactured—a good beginning has been made in the Maryland-Delaware area on the transition from segregation to integration. Reporters found white high school students in Newark, Del., for instance, expressing positive attitudes in the face of negative actions taken by some businessmen. Dover, Del., school officials met with parent-teacher associations and other groups and talked over with them the proper procedures. As a result, according to the press, 19 Negro students, after having taken appropriate tests, were admitted to the academic course in the Dover high school without any reported incidents.

School Integration Proceeding

Negro students are to be found in every Baltimore high school but one. In a few previously all-Negro elementary schools white children are now on the roster. Of the entire Negro school population in the city less than 3 per cent are now in former white schools, reports John H. Fischer, superintendent of public instruction. Four Negro teachers are on faculties of as many heretofore entirely white junior high schools. Assigned on their ability, they have been received cordially by faculty and students. Students almost without exception have apparently taken the whole situation in stride—much to the dismay of self-appointed, irresponsible agitators for the status quo.

McKeldin Wins a Second Term

In what was generally interpreted as a repudiation of race as a political campaign issue, Maryland voters returned Theodore R. McKeldin to the governorship for a second term by a large majority. He is the first Republican ever to be elected governor of Maryland for a second consecutive term. Also "firsts" were the election of Negro members to the general assembly of the state. Harry A. Cole was elected to the senate and Emory R. Cole and Truly Hatchett to the house of delegates.

Dr. Doll Heads Church Council

Harry Lee Doll, rector of Old St. Paul's Episcopal Church, Baltimore, was elected president of the Maryland-Delaware council of churches at its annual meeting Nov. 4. Dr. Doll succeeds Paul C. Warren, minister of the Second Presbyterian Church. Following a luncheon business meeting, the council of churches joined the council of churchwomen in observing World Community Day. Elfan Rees of the World Council of Churches' service to refugees gave added significance to the observance through his address. Wilbert Smith, executive secretary of the Wilmington and New Castle County council of churches, Del., for the past nine years, recently retired

The Christmas gift that's exactly right—

THE CHRISTIAN CENTURY for 1955

Send it to your pastor, your student son or daughter, your thoughtful friend for $3.50

(This Christmas gift rate for New Subscriptions only.)

The gift that will last all year!

And while you're thinking about Christmas gifts that will be prized long after Christmas, how about the Simeon Stylites book, "Like a Mighty Army," available to Christian Century subscribers in the Special Christian Century edition at $1.50 a copy?

Send orders to

Desk 8,
The Christian Century,
407 S. Dearborn St.,
Chicago 5, Ill.

from that position. He was succeeded by E. Melvin Jewett, whose most recent position was adult program secretary of the Passaic-Clifton (N.J.) Y.M.C.A.

Combine to Serve Rural Churches

A town and country church development program has been set up for the middle Atlantic area with an office at 69 S. Colonial Ave., Westminster, Md. The program is sponsored by the New Jersey, New York, West Virginia and Maryland-Delaware councils of churches, together with Westminster Theological Seminary (Methodist) and the Sears-Roebuck Foundation. It seeks to encourage a well rounded ministry in churches in the open country and in towns under 5,000 population in the states mentioned and in Pennsylvania. Churches may enroll individually or as groups to be considered for receiving various citations and monetary awards. The top citation will be that of "Rural Church (or Rural Church Group) of the Year in the Middle Atlantic Area." This will carry an award of $600. This correspondent is serving as executive director.

Churchmen Praise Newspaper

The administrative committee of the Christian social relations department of the Maryland-Delaware council of churches was outspoken in its praise of a series of articles, "This Is Prejudice," which was published in the *Baltimore Sun* last month. It consisted of 20 interviews by Weldon Wallace with outstanding figures ranging from Judge Harold Medina, Ralph Bunche and Reinhold Niebuhr to Jackie Robinson and Cornelia Otis Skinner. T. Guthrie Speers, chairman, expressed the committee's hope that the series would be available in reprints for mailing to the 1,800 ministers of the council's member churches.

Foundation Award Given C.O.R.E.

For spearheading a campaign to open eating establishments in downtown Baltimore to Negroes, the Committee on Racial Equality has been given the seventh annual Sidney Hollander Foundation award. This award is made for outstanding work in the area for better race relations. Certificates of honorable mention went to the Baltimore Fellowship, the Maryland Commission on Inter-Racial Problems and Relations, and the Mayor's Commission on Human Relations. The joint work of these three groups was successful in getting the management of the Lyric theater to allow Marian Anderson, noted contralto, to appear in what turned out to be a standing-room-only concert.

Young French Farmers Visit U.S. Homes

With the cooperation of the student exchange program of the Church of the Brethren at the Service Center, New Windsor, Md., 32 French agricultural students spent a month this summer on farms in Carroll county, Md., and a few went to near-by Pennsylvania. The young men were June graduates of the Rennes National Agricultural College in Brittany. Having earned the money to take the trip, the students were enabled by the hospitality of farm families here to observe agricultural methods and related operations in this part of the United States. Differences in the religious backgrounds of most of the guests and hosts did not affect the fine spirit which obtained throughout their visit.

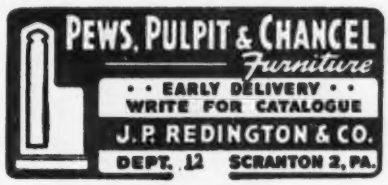
And So Forth

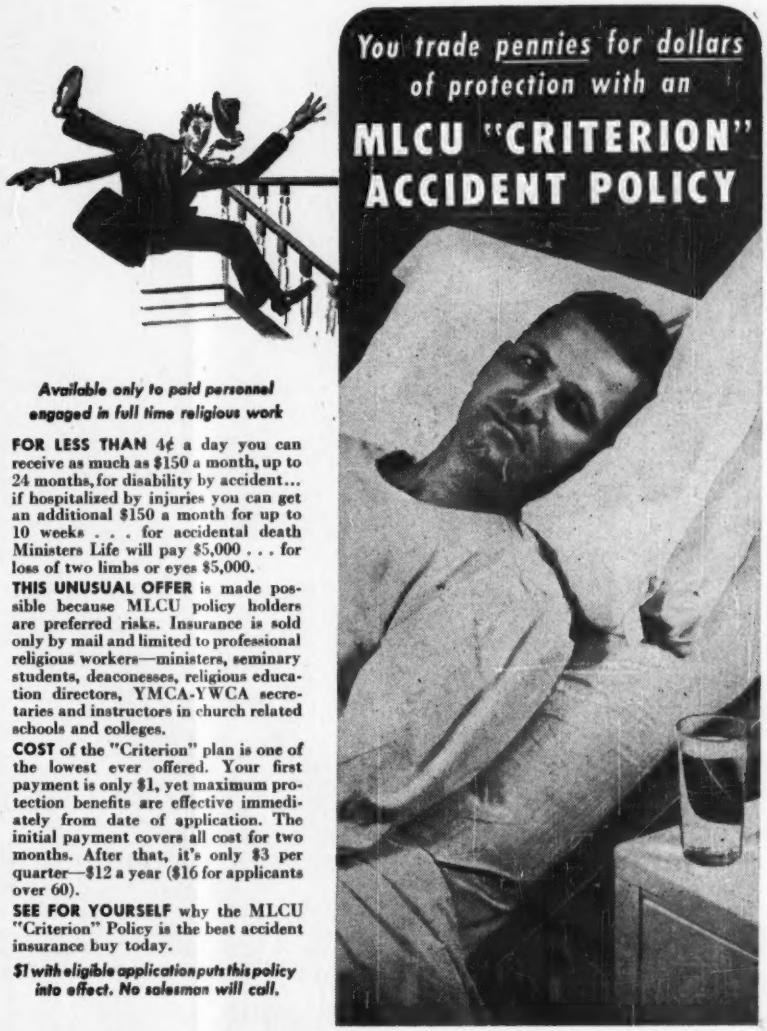
Iain Wilson was installed as minister of Franklin Street Presbyterian Church, Baltimore, in September. This is the pulpit that Harris E. Kirk occupied for over 50 years. Dr. Wilson writes frequently for The Christian Century.

Leopold W. Bernhard and James S. Cox are among Baltimore ministers who resigned recently. Mr. Bernhard was pastor of Zion Lutheran Church on City Hall Plaza and German translator of Georgia Harkness' Evanston hymn, "Hope of the World." He has become the pastor of St. Peter's Church in Manhattan. Mr. Cox, rector of Emmanuel Episcopal Church, has accepted appointment as dean of the Cathedral of St. Andrew in Honolulu.

Albert Edward Day, minister of Mount Vernon Place Methodist Church, was honored with a dinner on the completion of 50 years in the ministry.

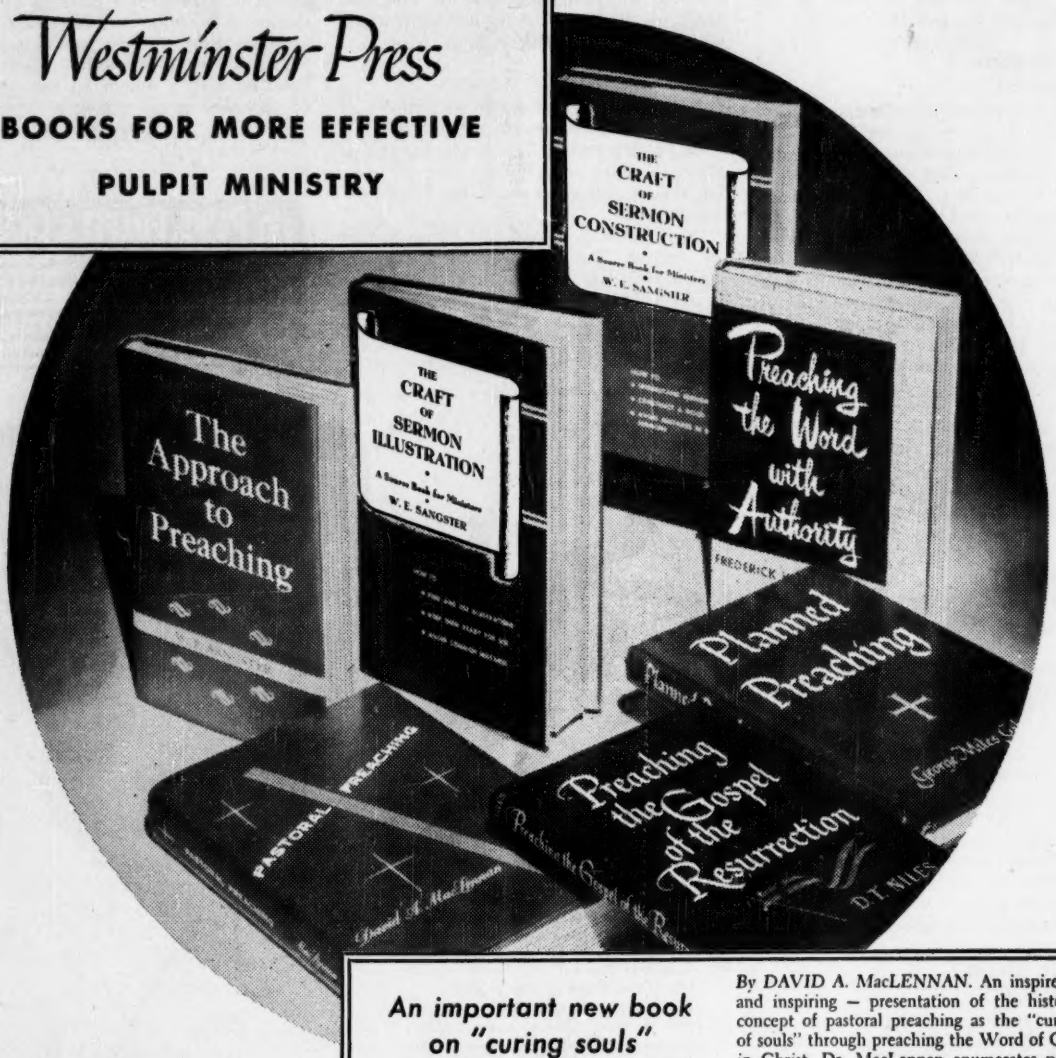
SAMUEL A. SNYDER, JR.




You trade pennies for dollars of protection with an
MLCU "CRITERION" ACCIDENT POLICY
Available only to paid personnel engaged in full time religious work
FOR LESS THAN 4¢ a day you can receive as much as $150 a month, up to 24 months, for disability by accident... if hospitalized by injuries you can get an additional $150 a month for up to 10 weeks . . . for accidental death Ministers Life will pay $5,000 . . . for loss of two limbs or eyes $5,000.
THIS UNUSUAL OFFER is made possible because MLCU policy holders are preferred risks. Insurance is sold only by mail and limited to professional religious workers—ministers, seminary students, deaconesses, religious education directors, YMCA-YWCA secretaries and instructors in church related schools and colleges.
COST of the "Criterion" plan is one of the lowest ever offered. Your first payment is only $1, yet maximum protection benefits are effective immediately from date of application. The initial payment covers all cost for two months. After that, it's only $3 per quarter—$12 a year ($16 for applicants over 60).
SEE FOR YOURSELF why the MLCU "Criterion" Policy is the best accident insurance buy today.
$1 with eligible application puts this policy into effect. No salesman will call.
NOW IS THE RIGHT TIME • Send for the "Criterion" pamphlet today.
The MINISTERS LIFE & CASUALTY UNION
107 Ministers Life Bldg., Minneapolis 16, Minn.
In Canada: 30 Bloor St. W. • Toronto 5, Ontario
Please send complete data on the "Criterion" Accident Policy.
NAME
ADDRESS
DATE OF BIRTH
DENOMINATION
DIRECT 1900
MLC

Westminster Press

BOOKS FOR MORE EFFECTIVE PULPIT MINISTRY



An important new book on "curing souls" through preaching

PASTORAL PREACHING

By DAVID A. MacLENNAN. An inspired—and inspiring — presentation of the historic concept of pastoral preaching as the "curing of souls" through preaching the Word of God in Christ. Dr. MacLennan enumerates practical ways to solve the problem of what to preach. He offers tools, methods, and work habits which help the minister liberate his own special approach, and shows how the preacher can clear the channels so that Christ can go through.

Religious Book Club Selection. $2.50

PLANNED PREACHING

By GEORGE M. GIBSON. How to plan preaching on a comprehensive, long-term basis, and avoid the pitfalls of week-by-week, hit-or-miss sermon preparation; how to put the plan into effect, how to prepare and deliver the sermons. $2.50

PREACHING THE WORD WITH AUTHORITY

By FREDERICK W. SCHROEDER. A practical and helpful presentation of the classic Protestant view of what preaching really is—the proclamation of the Biblical message of God's saving activity through Jesus Christ. $2.50

THE APPROACH TO PREACHING

By W. E. SANGSTER. With penetrating insight; this book describes the meaning, privileges, duties, and pitfalls of the minister's calling. It makes clear the problems every minister must face, and the high and rewarding nature of the minister's whole work. $2.00

THE CRAFT OF SERMON CONSTRUCTION

By W. E. SANGSTER. A convenient handbook of step-by-step instructions. A careful analysis of sermon classifications according to subject matter, structural type, and psychological method, with important "don'ts" for the pastor's guidance. $3.00

THE CRAFT OF SERMON ILLUSTRATION

By W. E. SANGSTER. Offers the secret of how to make one's message arresting, interesting, and effective by appropriate use of illustration. Describes methods of finding materials, of storing them for the future, and the best way to use them. $2.50

PREACHING THE GOSPEL OF THE RESURRECTION

By D. T. NILES. A book of inspiration for preachers of all denominations. Written with conviction and passion, it emphasizes the "gospel of the resurrection" as the central message of Christian preaching. $2.00

A beautiful, reverent gift book

THE MARTIN LUTHER CHRISTMAS BOOK

Luther's commentaries on the Christmas story, with vivid portrayals of the reactions of Mary, Joseph, and others making the story real in a warmly human way. Beautifully illustrated with 8 full-page woodcuts by *Albrecht Dürer* and others. Translated by *Roland H. Bainton.* $2.50

At all bookstores

THE WESTMINSTER PRESS, Philadelphia 7.